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WITH INTRODUCTION BY

GEORGE DARSIE

LEADER OF THE STUDY OF MISSIONS IN THE
BETHANY C. E. READING COURSES.



Published by
The Reading Course Committee
798 Republic Street
Cleveland, Ohio

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Explanatory Note.

The National Convention of the Disciples of Christ, held in Springfield, Illinois, October 16-23, 1896, adopted the following recommendations:

"1. That this convention approve the idea of adding, within certain limits, the educational feature to the Christian Endeavor Societies among us. This added educational feature shall include helps for the systematic reading of the Bible, a selected course of reading concerning missions in general, and our own missions in particular, and thorough instruction as to the origin, the principles, and the history of our own movement for the restoration of New Testament Christianity.

2. That this convention approve of the purpose to provide a series of hand-books for our young people covering the field not already satisfactorily covered."

In harmony with this action three courses of reading are being planned, and a hand-book, introductory to each course, has been prepared. This little volume is introductory to the study of Missions.

Each course of reading is under the direction of one specially qualified for that line. Herbert L. Willett is director of Bible study, Frederick D. Power is director of the study concerning the Disciples, and George Darsie is director of the study of Missions.



INTRODUCTION.

It is God's purpose to save the world through the gospel of His Son. The task of executing that purpose has been entrusted to His Church on earth—the divine presence and co-working being always understood. Therefore the supreme duty of the Church is world-wide conquest in the name of the Lord. To aim at anything short of this would be disobedience to her Great Captain. To refuse participation in the efforts directed to this end would be to be unworthy a place in His mighty army.

Missions mean simply the aggressiveness of the gospel. They measure the devotion of the Church to the sublime conception of saving the world. They tell the thrilling story of what has been done to realize that conception since the day that our Savior "sat down on the right hand of God, from henceforth expecting till his enemies be made the footstool of his feet."

The reader will not be surprised at the completeness with which the survey of the modern mis-

sion field and of its achievements is given in this little volume, or at the amount and variety of missionary intelligence that is crowded into it, or at the intensely vital quality of these fascinating chapters, when he learns that the author has consecrated his time, talent, toil and strength to this great work for nearly a score of years, and that he returned but a few months ago from a tour of the world, undertaken to enlarge and perfect him in the information of which he gives to us so freely and forcibly in these pages.

The specific design of this Handbook is of course the instruction of Endeavor Societies in the great triumphs, growing greater year by year, of modern missions, of modern missions in general, among all religious bodies and in all parts of the immense world-field; of modern missions in particular, among the Disciples of Christ and in the various parts of the field they are striving to occupy. It is a most necessary ingredient in the religious education of our young people that they know of these, minutely and accurately, and that they know too of all the different missionary organizations among us, through which we are trying to occupy these fields, and to do our missionary work. For missionary knowledge is an essential condition of missionary zeal and liberality.

This little book deals and can deal but in outlines. It is merely a preface to the inspiring pages of numerous missionary biographies, a key to open

before us the rich and ample stores of missionary literature—some hint of which we have in the brief list of books on missions given at the close of this volume.

I shall confess myself greatly mistaken if this Handbook does not become a standard for easy reference among all our people, old as well as young, who desire information on the vital theme of Missions.

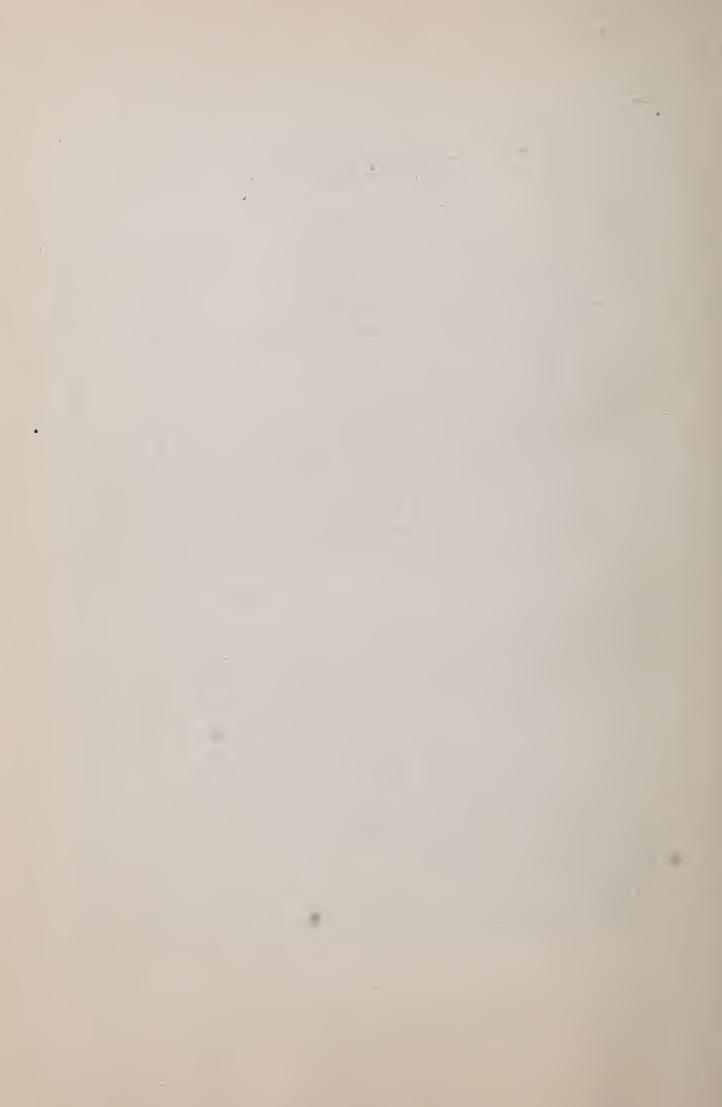
GEORGE DARSIE.

Frankfort, Ky.



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Hand-Book on Missions.

CHAPTER I.

DEFINITIONS.

1. Webster defines "mission" as the act of sending, or the state of being sent; and "missionary" as a being sent by authority with certain powers for transacting business. Jesus of Nazareth was the Prince of missionaries. He alludes more than once to the fact that he was *sent* by the Father. "And this is eternal life, that they should know thee the only true God, and him whom thou didst *send*, even Jesus Christ."¹ "For God *sent* not the Son into the world to judge the world; but that the world should be saved through him."² Speaking of himself he said: "I must preach the good tidings of the kingdom of God to the other cities also; for therefore was I *sent*."³ He did not come of himself, the

1. John xvii: 3. 2. John iii: 17. 3. Luke iv: 43.

Father *sent* him.⁴ He was going away from the earth. Before his departure he selected and trained a number of men to carry on the work he began. To them he said: "As the Father hath *sent* me, even so *send* I you."⁵ They were missionaries even as he was.

2. The word "apostle" is the exact equivalent of the word "missionary." One is Greek, the other is Latin; both mean the same thing. We read: "And when it was day, he called his disciples: and he chose from them twelve, whom also he named *apostles*."⁶ He gave them some experience while he was with them. Here is the account: "He gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. He sent them out and charged them, saying: And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give."⁷ After he rose from the dead he bade them go into all the world and preach the gospel to the whole creation. They were to tarry in Jerusalem until they were clothed with power from on high. The twelve were dis-

4. John viii: 42. 5. John xx: 21. 6. Luke vi: 13. 7. Matt. x: 1, 5-8.

ciples of Christ, but they were more than that; they were his apostles. They were beings sent by authority, and clothed with certain powers for transacting the Lord's business. Paul speaks of himself as an apostle. At the time of his conversion the Lord told him that he would *send* him to the Gentiles and the Jews to open their eyes, that they might turn from darkness unto light, and from the power of Satan unto God.⁸ He was called of God and *sent* forth by him to preach to the nations the unsearchable riches of the Christ. As our Lord did not undertake this work of his own accord simply, neither did they. He said: "As thou didst send me into the world, even so send I them into the world."⁹ He chose them; they did not choose him. He qualified them and sent them out to preach good tidings to all men everywhere.

3. If a missionary is one sent, who is it that sends him? Paul delighted to call himself an apostle of Jesus Christ.¹⁰ He assures us that his calling was not from men, neither through man, but through Jesus Christ and God the Father.¹¹ He did not enter upon this high service on his own motion. Nor was he

8. Acts xxvi: 17, 18. 9. John xv: 11, 18. 10. I Cor. i: 1; Eph. i: 1. 11. Gal. i: 1.

elected to it by his brethren. He was called and commissioned by his Redeemer. To Ananias the Lord said: "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel."¹² The same was true of the twelve. He found them fishing or mending their nets or collecting taxes and said to them, "Follow me." Later on, after years of training in his school, he breathed on them and said, "Receive ye the Holy Spirit," and charged them to go out and evangelize the whole world. This is not a human, it is a Divine enterprise. Jesus the Christ formed the plan and selected his agents to execute it. To them he says, "I am with you all the days, even unto the end of the world."

4. Preaching was the chief work of those who were sent. The promise is: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?"¹³ The heart and conscience are to be reached through the living voice of the living man. This is the divine method, and there is no

12. Acts ix: 15. 13. Rom. x: 13, 14.

substitute for it. Bible and Tract Societies are invaluable auxiliaries, but preaching is the principal thing. Jesus was a preacher. He said: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor."¹⁴ His miracles challenged attention and were evidences of Sonship. Great as they were they were of less value than his teaching. The twelve were charged to preach the gospel and to heal the sick, but the emphasis is always on the preaching. We may send the Bible by mail to those who live in non-Christian lands. Some argue that that is sufficient. Such was not Christ's thought. People can ignore the Bible; or they may read it as did the Ethiopian officer and not understand it, because he had no one to guide him.¹⁵ With the living preacher it is different. He meets them on the street, and goes into their houses and talks with them, and they can not ignore him. They must hear and they must think about him and his message. If they are unable to understand he can sit down with them, as Philip did with the Ethiopian, and explain what is dark and preach Jesus to them.

5. The subject matter of their preaching was the gospel. This word signifies good tid-

14. Luke iv: 18. 15. Acts viii: 31.

ings. It is used in different senses. The gospel preached to Abraham was this, "In thee shall all the nations be blessed."¹⁶ The gospel the twelve were to preach on their first tour was this, "The Kingdom of Heaven is at hand."¹⁷ Paul tells us that the gospel he preached was this, "That Christ died for our sins according to the Scriptures, and that he was buried; and that he had been raised on the third day according to the Scriptures."¹⁸ The gospel the apostles were to preach is the gospel of salvation. It is God's power to save every believer. A full and free salvation is offered to every one that will accept it. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."¹⁹ The gospel is the great civilizer. By changing human nature it changes conduct and laws and literature and art and customs and everything else. There were many political evils in existence in the time of Christ and his apostles. The government was a despotism. Half the population were slaves. The system of collecting taxes was most iniquitous. They did not attack these evils; they did not denounce despotism or slavery or the vicious system of

16. Gal. iii: 8. 17. Matt. x: 7. 18. I Cor. xv: 3, 4. 19. Mark xvi: 16.

taxing that then obtained: they had a greater task than to effect any number of outward reforms. Their business was to fill the world with the gospel of the glory of the blessed God. As they succeeded these evils disappeared like mist before the sun shining in his strength. What the nations need is the gospel. That is all-sufficient and alone-sufficient to save from sin and to perfect the individual and thereby perfect society.

6. The missionary spirit is essentially Christian. The author of the Epistle to the Hebrews says, "Consider the Apostle or Missionary and High Priest of our confession, even Jesus."²⁰ If we think of him and think his thoughts over after him, if we drink into his spirit, we must feel some concern in behalf of those who are without hope because without God. The New Testament knows of only two classes; those who go, and those who send.²¹ Some can go: they have health, education, ability, open doors, and a call from God. Others are lacking in some of these particulars. They can not go, but they can support those who have gone. They can hold the rope for their representatives who have gone down into the gold mines. Max Müller has said that the

20. Heb. iii: 1. 21. Rom. x: 14.

Christian religion is by its very nature missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting injunction of its Founder. The whole body of believers is to have fellowship in this work. If any stands aloof and gives no aid or comfort, he may doubt, and with good reasons, whether he has the spirit of Christ: if he has it not, he is none of his.

QUESTIONS.

What does the word mission mean? How does Christ speak of himself? What other word means the same thing? By whom were the twelve chosen and sent? Did they go of their own accord? What training did they receive? What was their first duty? What else did they do? What did they preach? What is the gospel? Into what classes are all believers divided? How does Max Müller describe Christianity?

CHAPTER II.

THE FIELD.

I. "The field is the world."¹ "This gospel of the kingdom shall be preached in the whole world for a testimony to all the nations."²

1. Matt. xiii: 38. 2. Matt. xxiv: 14.

“Go ye into all the world, and preach the gospel to the whole creation.”³ These sayings of Jesus leave us in no doubt as to the extent of the work. The gospel is not for one nation, or for the most advanced nations only; it is for the whole world and for every human soul therein. On Patmos John heard great voices in heaven, saying: “The kingdom of this world is become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever.”⁴ He saw an angel flying in mid-heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people.⁵

2. We speak of Home Missions and Foreign Missions. All that this means is that the work of evangelizing the world has been divided. This division is not recognized in the Scriptures. There is no nation or soul foreign to God. All are made in his likeness, and all are his children, and therefore objects of his deepest solicitude. He loves all and he is not willing that the least one should perish, but that all should come to a knowledge of the truth. Jesus Christ tasted death for every man. He gave himself a ransom for all, the

3. Mark xvi: 15. 4. Rev. xi: 15. 5. Rev. xiv: 6.

testimony to be borne in its own time. He charged his disciples to preach everywhere for the obedience of the faith. There is no difference between the Jew and the Greek, or between the Saxon and the savage; all are included in the scheme of redemption. There is the same command for preaching the gospel everywhere that there is for preaching it anywhere. The division under contemplation was made solely for convenience in administration. It was made that no part of the field might be neglected.

3. We find the work divided in the time of the apostles. James and Peter and John went to the Jews. Paul and Barnabas and Titus went to the Gentiles. It is probable that no hard and fast lines were drawn. All labored within the limits of the Roman Empire. The Jews were scattered abroad. They were the merchants and bankers of that time, as they are now. They had synagogues in every city. Some of the apostles worked mainly among their own people. The others worked mainly among those who were not of the stock of Abraham. The division then was on race and not on territorial lines. The purpose of God then, as now, was that all might hear the word of truth, the gospel of salvation.

This division was intended to facilitate the work. One department was not magnified at the expense of the other; neither was disparaged and neglected by the apostles.

4. The chosen people were to hear the gospel first. To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.¹ Through them all the families of the earth should be blessed. The divine order therefore was, "to the Jew first, and also to the Greek."² While repentance and remission of sins were to be preached in His name to all the nations, the beginning was made in Jerusalem.³ Just before his ascension our Lord said to his apostles, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."⁴ Some of the chosen people thought that the gospel was for them only. They thought that it was only as they became Jewish proselytes that other nations could enter the Kingdom of God. They resented the thought that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel. Peter told them that they were to be the first to

1. Rom. ix: 4. 2. Rom. i: 16. 3. Luke xxiv: 47. 4. Acts i: 8.

hear. He said to them, "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, 'And in thy seed shall all the families of the earth be blessed.' Unto you first, God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities." ⁵ Paul has the same thought, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, 'I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth.'" ⁶ The gospel is for all men. Those who have it hold it in trust for those who have it not. Those who would keep it to themselves err, not knowing the Scriptures, nor the gracious intention of our God.

5. The whole world must be evangelized. This is God's purpose, and his purpose can not be defeated. Those at home are to hear the truth; the gospel must be carried into the slums and homes and palaces of our great cities, into the towns and villages, into the highways and hedges: our whole population must be brought

5. Acts iii: 25, 26. 6. Acts xiii: 46, 47.

under its influence. But when we have done that, we must not think we have done our whole duty. Our Lord said : " Other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." ⁷ To him Jehovah said : " Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." ⁸ Anything less than the whole inhabited earth is less than the thought of Christ. The gospel must be carried into every corner of darkest Africa, to Arabia, to India, to China, to Japan, and to the islands of the sea. Mr. Campbell said: " The missionary field is as broad and as long as the terraqueous globe. Every unconverted human being on the earth, capable of understanding and believing the gospel, is found in the missionary field. Hence the Lord himself commanded his prime missionaries to traverse the whole world, and to preach the gospel to the whole human race." " The church is, and of right ought to be, a great missionary society. Her parish is the whole earth—from sea to sea, and from the Euphrates to the last domicile of man." Walter Scott said: " ' Go,' is a verb in the imperative

7. John x: 16. 8. Ps. ii: 9.

mood. The language is imperative and imperial; it is full of authority. 'Go ye into all the world,' to Europe, to Africa, to America and to the islands of the sea. Leave your footprints on the snows of the frozen north. Trace out pathways into the flowery pampas of the balmy south. Seek the setting sun, the far west, the wild prairies, and the still wilder men that inhabit them. Search out the land of figs and dates, the land of vines and olives, tread over the golden sands and along the rivers gleaming with diamonds and gold, far, far away. Go to those who water their steeds in the Rhine, to those who drink from the Seine, or who bathe in the Nile or Niger, the sacred Ganges, Indus, Brahmaputra, and the Irrawaddy. Go to the ends of the earth, for your success will be in the ratio of your mobility."

6. There is no antagonism between the work at home and abroad. On the contrary, the work at home helps the work abroad, and the work abroad reacts favorably upon the work at home. Arrest or cripple one, and the other suffers in consequence. Some give all they have to support the work at home; they feel no interest at all in the work in the regions beyond. Others give all they have to spare to the foreign work and neglect to aid the work

at home. Both are mistaken. Each helps the other, and both are stronger than either could be if they existed alone. Dr. Chalmers spoke the truth when he said of the spirit of missions, that it works, not by exhaustion, but by fermentation.

QUESTIONS.

How extensive is the field? How far is the gospel to be preached? What did the voice heard by John say? How is the work divided? Is this a Scriptural division? Is one nation dearer to God than another? Is there any difference between nations? Did the apostles divide the work? On what line? Who were to hear first? Why? Were others to hear it also? How does the work in one department affect the other?

CHAPTER III.

THE SCRIPTURAL BASIS OF MISSIONS.

1. The evangelization of the world finds a large place in the Word of God. In Genesis we have the promise of a Redeemer; in Revelation we see the redeemed out of every nation, and of all tribes and peoples and tongues standing before the throne and before the Lamb. Our Lord's summary of the Old Testament

Messianic prophecies is this: "That the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations."¹ This is the gist of the law of Moses, and the prophets, and the psalms. The truth taught in the Old Testament is presented with added fullness and emphasis in the New. The Gospels were written that all men might be persuaded that Jesus is the Christ, the Son of God. The Book of Acts is a record of the missionary labors of the early church. The Epistles, for the most part, are letters written to missionary churches with a view to their instruction in all that pertains to life and godliness. In the Book of Revelation we have the final and complete triumph. All opposition has been put down, and the ransomed say as they sing: "Alleluia! the Lord God omnipotent reigneth." It is the purpose of God to sum up all things in the Christ, the things that are in the heaven, and the things that are upon the earth.²

2. Abraham was called to leave his country and kindred and home. He was told that he would be the father of a great nation; that he would be great; that he would be blessed and

1. Luke xxiv: 46, 47. 2. Eph. i: 10.

be a blessing; and that in him all the families of the earth would be blessed.³ The call of Abram marked an epoch in human history, as the sailing of the Mayflower marked an epoch in American history. After the trial of his faith the promise was repeated. The Lord swore by himself that in blessing he would bless him, and in multiplying he would multiply his seed as the stars of heaven, and as the sand which is upon the sea shore; and his seed should possess the gate of his enemies, and in his seed all nations of the earth should be blessed.⁴

3. God spoke in the same strain to Isaac and Jacob. To Isaac he said: "Go not down into Egypt; dwell in the land I shall tell thee of; sojourn in this land, and I will be with thee and will bless thee, and unto thy seed I will give all these lands, and I will establish the oath which I sware unto Abraham thy father; and I will multiply thy seed as the stars of heaven, and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed."⁵ On the way to Haran Jacob lay down to sleep, and saw a ladder whose top reached to heaven, and the angels of God ascended and descended upon

3. Gen. xii: 1-3. 4. Gen. xxii: 17, 18. 5. Gen. xxvi: 2-4.

it. Above it the Lord stood and said: "I am the Lord, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread forth to the west, to the east, to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." ⁶ The blessing promised to Abraham descended through Isaac, and not through Ishmael, who was a wild ass among men; and through Jacob, and not through Esau, who was a profane man, and who for one morsel of meat sold his own birthright. To each of these patriarchs it was said: "In thy seed shall all the families of the earth be blessed." Each was a channel through which divinest blessings flowed to the whole creation. In blessing his sons Jacob said: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet until Shiloh come; and unto him shall the obedience of the peoples be." ⁷ To Moses God said: "As truly as I live, all the earth shall be filled with the glory of the Lord." ⁸ The promise is confirmed with an oath. Because he could swear by no greater he swore by himself. The Most

6. Gen. xxviii: 12-14. 7. Gen. xlix: 10. 8. Num. xiv: 21.

High entered into covenant with Abraham and his seed. He constituted them the depositaries of his revealed will; he selected them as his agents to communicate the blessings of redemption to the whole world. It was not out of Damascus, or Thebes, or Hamath, or Nineveh, or Babylon; it was out of Zion, the perfection of beauty, that God hath shined.

4. We find this same thought in the Psalms. Thus we read: "the Lord said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost part of the earth for thy possession."⁹ Kings and rulers may oppose; their opposition shall not prevail. They shall be ground to powder and driven away like chaff before the whirlwind. Again: "All the ends of the earth shall remember and turn to the Lord; and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's; and he is the ruler among the nations."¹⁰ Again: "God be merciful to us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."¹¹ The covenant people shall be blessed, and through them all the ends of the

9. Psa. ii: 7, 8. 10. Psa. xxii: 27, 28. 11. Psa. lxxvii: 1, 2.

earth shall be led to fear him. Again: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him."¹² His reign shall be world-wide and it shall endure forever. All nations shall be blessed in him; all nations shall call him happy. Once more: "All nations whom thou hast made shall come and worship before thee, O Lord: and they shall glorify thy name. For thou art great and doest wondrous things; thou art God alone."¹³ Among the gods of the nations there was none like to Jehovah, neither were there any works like to his works. Solomon spoke to the same effect. In his dedicatory prayer he remembered the stranger from a far country as he begged God to do all that he asked, "that all the people of earth may know thy name, and fear thee, as doth the people of Israel."¹⁴ The chosen people had the law and the covenants and the promises, but they had

12. Ps. lxxii: 8-11. 13. Ps. lxxxvi: 9, 10. 14. II Chron. vi: 32, 33.

intimations all along that it was God's purpose to save all nations.

QUESTIONS.

How does our Lord summarize the Old Testament? In what divisions of this book is anything relating to missions taught? Why were the Gospels written? What is the book of Acts? The Epistles? Revelation? What was Abraham to leave? Where was he to go? What promise was given him? Was this promise repeated? To what other men did God speak in the same strain? Can you describe the circumstances? What did Jacob say when dying? What did the Lord say to Moses? How did he confirm his promise? Concerning whom did Solomon speak in his prayer? Why does he intercede for the stranger? What is the Son told to ask for? Where has he been placed? Did any oppose? What was their fate? Why was God asked to be merciful? What shall all kings do? What shall the nations be? What were the chosen people to do?

CHAPTER IV.

THE SCRIPTURAL BASIS OF MISSIONS.

(*Continued.*)

1. The prophets foresaw and foretold that all nations were to be blessed in Christ. Thus Isaiah said: "And it shall come to pass in the

latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many nations shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." ¹ The way of a man is not in himself; it is not in a man that walks to direct his steps. Realizing this all nations shall seek Divine guidance. Again: "And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign to the peoples, unto him shall the nations seek, and his resting place shall be glorious." ² Christ was to be the banner under which all nations should rally. Again: "In that day shall Israel be the third with Egypt and Assyria, a blessing in the midst of the earth; for that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel, mine inheritance." ³ The blessing of Abraham was not confined to one people. For good reasons Israel dwelt alone for a sea-

1. Isa. ii: 2, 3. 2. Isa. xi: 10. 3. Isa. xix: 24, 25.

son, but no Chinese wall was to shut that nation from all others for all time. God is the Father of all, and he desires the salvation of all. He says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."⁴ There were gods many and lords many; there were gods of wood, and stone, and silver; but Jehovah said to the worshipers: "I am a just God and a Savior; there is none beside me." Again: "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."⁵ That was to be the great work of the chosen people. Their first duty was to give light to them that sit in darkness and to guide their feet into the way of peace. When they sinned themselves they were carried away into captivity, but God did not forget them. For their sakes he made bare his arm in the sight of all the nations; he caused all the earth to

4. Isa. xlv: 22, 23. 5. Isa. xlix; 6.

witness his salvation of them. Because of his discipline and deliverance, kings should see and arise; princes also and they should worship. We read again: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the peoples; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising."⁶ The nations would gather about the people whom the Lord had blessed as doves gather about their windows. The whole earth would be lighted up with the glory of the Lord. Again: "For as the earth bringeth forth her bud and as the garden causeth the things that are sown in it to spring forth; so the Lord God shall cause righteousness and praise to spring forth before all the nations."⁷ Other faiths were tribal and local, and had no thought of being anything else. But from the first and throughout all dispensations the thought, that the gospel is for all nations, is made prominent. As the Spirit of God moved the spirit of the prophet he said: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not

6. Isa. lx: 1-3. 7. Isa. lxi: 11.

rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory.”⁸

2. Another of the great prophets said: “At that time they will call Jerusalem the throne of the Lord; and all the nations shall be gathered into it, to the name of the Lord.”⁹ When Israel’s backslidings would be healed, God would be merciful to his people and would prosper them. Then other nations would come to share in their prosperity and joy. “If thou wilt return, O Israel, saith the Lord, unto me shalt thou return; and if thou wilt put away thine abominations out of my sight, then shalt thou not be removed; and thou shalt swear, As the Lord liveth, in truth, in judgment, and in righteousness, and the nations shall bless themselves in him, and in him shall they glory.”¹⁰ Everywhere the thought, that Israel is to impart blessings to the nations, is emphasized. By their sins they cut off these blessings; by fidelity and nobleness they caused good to flow to the ends of the earth.

3. The King of Babylon saw a great image. Part of it was of gold, part of silver, part of iron, and part of clay. He saw a stone

8. Isa. lxii: 1, 2. 9. Jer. iii: 17. 10. Jer. iv: 1, 2.

cut out without hands, and it smote the image and ground it to powder, and the stone became a great mountain, and it filled the whole earth. In explaining this dream Daniel told the king that he was the head of gold. Other kings that should come after him were represented by the inferior ingredients. In the days of these kings the God of heaven would set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.¹¹

4. Micah, speaking of the glorious work of Christ, said: "And he shall stand, and shall feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth."¹² Another prophet said: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."¹³ Another still said: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations; and the desirable things of all nations shall come."¹⁴

11. Dan. ii: 31-35, 38, 44. 12. Mic. v: 4. 13. Hab. ii: 14. 14. Hag. ii: 6, 7.

And yet another said: "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."¹⁵ Israel was blessed, that was evident to all. God had not so dealt with any nation. Because of the loving favor bestowed upon them, people would come from far and near to share in their blessedness. The same prophet said: "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold thy king cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace to the nations; and his dominion shall be from sea to sea, and from the river unto the ends of the earth."¹⁶ Through the last of these inspired men the Lord said: "From the rising of the sun to the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great

15. Zech. viii: 23. 16. Zech. ix: 9, 10.

among the Gentiles.”¹⁷ From the call of Abraham till the close of the Old Testament canon, the catholicity of the divine purpose is apparent. We have line upon line showing that it is God’s desire to bless all nations. He called Israel to the highest of all services, and not to selfishly and solitarily enjoy the blessings bestowed. His chosen people were to enlighten the heathen world by bringing them the knowledge of his revealed will. This thought did not take possession of the Jewish mind in the Exile. The universality of the perfected kingdom of God was not borrowed from the world-empire of Assyria. This thought was rooted in the minds of that people from the days of Abraham; it was implanted by the Divine Hand; it was not a product of the Captivity.

17. Mal. i: 11.

QUESTIONS.

From what city was the law to go out? How far was it to extend? Who were to propose to go up and wait on God? For what purpose? Why not teach each other? How does Isaiah represent Christ? What fitness in the figure? How long was Israel to dwell alone? What knees shall bow? What tongues swear? Was light given Israel for their own good only? Was it enough that they saved their own souls? Were the old faiths catholic or tribal? How

does Daniel speak of the kingdom of Christ? What other prophets spoke of the same matter? Can you give an account of the teachings of each? Did the thought under consideration spring up during the Exile? Can you prove it?

CHAPTER V.

THE SCRIPTURAL BASIS OF MISSIONS.

(Concluded.)

I. Speaking of the great mystery of godliness Paul mentions among other things these two: "Christ was preached among the nations, believed on in the world."¹ The Jewish people had come to regard themselves as God's own elect. They did not seek to spread abroad a knowledge of their religion. "Their religion was to them a treasure, a privilege, a blessing, something to distinguish them from all the rest of mankind." They were a royal nation, a peculiar people, and it was difficult for them to believe that all nations were to share with them in the blessings of redemption. They thought that other peoples could have an interest in the Messiah only as they became Jews and kept the law of Moses.

1. I Tim. iii: 16.

2. The Talmud says: "He who takes the bread of a Samaritan is like him who eats the flesh of swine. No Israelite may receive a Samaritan as a proselyte; this accursed people shall have no part in the resurrection of the dead." It was a common saying that a Samaritan was not to be trusted till the twenty-fourth generation. The heathen were hated even more than the Samaritans, and the thought of their salvation was still more odious. On the screen dividing the court of the Gentiles from the inner sanctuary was this inscription: "No foreigner shall enter within the balustrade and enclosure around the temple; whoever is caught will have himself to blame for his death, which is sure to follow." They drank in this prejudice with their mother's milk; the atmosphere was saturated with it. When they heard that the apostles were to be witnesses to Christ first in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth, they foresaw a revolution in which all that distinguished them was to be done away. The thought of universal equality was most repugnant to them. One of the charges Paul made against these people was that they forbade preaching to the Gentiles,

that they might be saved.² They were displeased beyond measure by the thought that all walls of separation were to be broken down, and that all nations were to have salvation placed within their reach. More than once mobs were organized to kill the apostles for proclaiming a doctrine so offensive to their countrymen. The Holy Spirit sought to correct this view and to convince these people that it was the purpose of God in all the ages to bless all the families of the earth.

3. John the Baptist charged these people not to rely on their descent from Abraham, for God was able of the stones to raise up children to Abraham. Unless they had Abraham's faith in their hearts, his blood in their veins would not avail. Blood was nothing; fruit was everything. Our Lord did not share in any of the prejudices of his race and age. Birth, wealth, social position, religious professions, were nothing to him. Their views were provincial, his were world-wide. He said: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."³ Gautama is the light of Asia; Christ is the light that lighteth every man that cometh into the world. His gracious

2. I Thes. ii: 16. 3. John viii: 12.

purposes were not confined to Palestine; they took in the whole earth. We hear him say: "Other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and they shall become one flock, one shepherd."⁴ He came into the world to save sinners. The question of race is unimportant. No sinner will be rejected by him. When the pagan priests of the same time were about to offer sacrifices they said to the common people: "Be off! Be off!" To the same classes our Lord said: "Come to me, all ye who labor and are heavy laden, and I will give you rest." The field of the gospel is the world. Wherever there is on the planet a soul that hungers and thirsts after righteousness, there is a soul for whom Christ died and in whose welfare he is profoundly interested.

4. Caiaphas prophesied that Jesus should die for the nation, and not for the nation only, but also that he might gather into one the children of God that are scattered abroad.⁵ He died for all and charged his disciples to preach the gospel everywhere for the obedience of the faith. The character of the great commission is the best evidence of the deity of

4. John x: 16. 5. John xi: 52.

its Author. In it there is no trace of Jewish prejudice, there is none of the spirit of caste. The Chinese regard themselves as the most civilized people in existence ; all others are barbarians. The Brahmans regard themselves as far above the other castes as the heaven is above the earth. Christ had no sneer and no scorn for any human soul. The catholicity of his sentiments were the marvel of his reign. They are far in advance of the sentiments cherished by most people in our own day. A Roman poet said: "I am a man, and nothing that concerns humanity can be a matter of indifference to me." In the theatre that bit of sentiment was loudly applauded. The same poet exposed one of his own children to death. Plato thanked the gods that he was a man and not a brute, a Greek and not a Barbarian. To the people of Athens Paul said that God had made of one every nation of men for to dwell on all the face of the earth.⁶ They may differ in color and in condition; they are children of the same Father. We hear much about the brotherhood of man. This is a platform platitude, and little more. In the Scriptures it is not so: there it is a dominant principle. If Israel had any advantage over the other na-

6. Acts xvii: 26.

tions, it was that he might be the servant of God to publish his salvation to all the ends of the earth.

5. At the council in Jerusalem, Peter declared that God selected him to preach to the Gentiles. "And God, which knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith." ⁷ Paul has the same thought: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." ⁸ Again: "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek; there can be neither bond nor free; there can be no male and female, for ye are all one man in Christ Jesus." ⁹ There is no distinction between Jew and Greek; the gospel is for both; it is God's power to save both. John speaks of Christ as the propitiation for our sins, and not for ours only, but also for the whole world ¹⁰

6. When the foundations of the earth were laid the morning stars sang together, and

7. Acts xv: 8. 8. I. Cor. xii: 14. 9. Gal. iii: 27, 28. 10. I. John ii: 2.

all the sons of God shouted for joy. When the works of redemption shall have been completed, the nations of the saved shall sing the new song, "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."¹¹ This is the final issue of the work of redemption. This is the consummation and crown of all God's dealings with our race. This is the one far-off divine event to which the whole creation moves. This is the fulfillment of the promise made to Abraham, "In thy seed shall all the families of the earth be blessed."

11. Rev. v: 9, 10.

QUESTIONS.

What is the mystery of godliness? How did the Jews regard themselves? What caused them to feel as they did? How did they think other nations could be saved? How does the Talmud speak of Samaritans? Who were the Samaritans? Why were they hated? Were Pagans hated more or less? Were foreigners allowed to enter the Temple enclosure? If they went beyond a certain line what followed? What did the Jews think of the equality of all men? Did they feel anxious to retain their preeminence?

If so, why? How did John speak to them? How did Christ speak of Himself? What was the difference between the Roman priests and Christ in regard to the common people? What was the gist of the prophecy of Caiaphas? How do the Chinese and the Brahmans think of themselves and others? What fine thing did a Roman poet say? Did his conduct agree with this? What did Plato give thanks for? What did Paul say to the Athenians about the nations? Who was the first to preach to the Gentiles? Had he a different message for them? What did Paul say about the Jew and the Greek? Who rejoiced when the earth was created? Who shall rejoice when it shall be redeemed? To whom shall be ascribed the honor?

CHAPTER VI.

MISSIONS IN THE LIFE OF CHRIST.

1. Our Lord speaks of himself as being sent to the lost sheep of the house of Israel.¹ In order to reach them with the message of salvation, he must visit the towns and villages of Palestine. His zeal and activity were boundless. He was constantly in motion. He made eight circuits of Galilee. We see him repeatedly in Samaria, in Perea, and Judea. He sought to reach every member of the nation.

2. After his baptism at Bethany beyond

1. Matt. xv: 24.

Jordan he returned to Galilee. He attended the marriage at Cana. Here he performed his first miracle and manifested forth his glory. Then he went to Capernaum. We next find him in Jerusalem at the Passover. He spent some time in and near the holy city and made many converts. When he knew that the Pharisees heard that he made and baptized more disciples than John, he left Judea and went back to Galilee. On the way he passed through Samaria and spoke to the woman and people of Sychar. After reaching Galilee, we read of his being in Cana a second time, and in Nazareth, and in Capernaum. In each place he preached and wrought miracles.

3. We are told of his systematic visitation of Galilee: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people."² Multitudes followed him from Galilee and Decapolis and Jerusalem and Judea and from beyond Jordan. His fame reached Syria, and they brought to him their sick, their demoniacs, the epileptics, and the palsied. Some of the disciples said to him: "All men are seeking

2. Matt. iv: 23.

thee.” He said: “Let us go elsewhere, into the next towns, that I may preach there also; for to this end came I forth.”³ Some of his admirers wanted to detain him among them. They did not wish to see him going about from place to place. He felt that he must go to the people. He could not reach them if he stayed in one place.

4. Having made this circuit he attended a feast in Jerusalem. The rulers were hostile, and he soon went back to Galilee. In Capernaum he healed the centurion’s servant; in Nain he raised the widow’s son. Then he made a second missionary tour. Luke says: “And it came to pass soon afterward, that he went through cities and villages, preaching and bringing the good tidings of the kingdom of God.”⁴ Because of the crowds and excitement he crossed the sea to the country of the Gadarenes. Because the people lost their swine, they begged him to go away. He returned to Capernaum and Nazareth. Then he made a third circuit of Galilee. The record says: “And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.”⁵

3. Mark i: 38. 4. Luke viii: 1. 5. Matt. ix: 35.

He was distressed on account of the people, for they were as sheep not having a shepherd.

5. Next we find him crossing the sea of Galilee. The people followed him and wanted to take him by force and make him a king. Seeing this he withdrew into a mountain, and that night crossed over and came to Capernaum. After a little he visited Tyre and Sidon, then he returned to Decapolis. We next hear of him in Bethsaida, where he healed a blind man; afterward in Cæsarea Philippi, where Peter confessed his divinity; and after that on Mount Hermon, where he was transfigured. Then he went back to Galilee and Capernaum. Soon after he went up to Jerusalem. We next find him in Perea. Thence he went to Bethany, and thence to the border of Samaria. Again we find him in Perea, in Jericho and Jerusalem. The point to be noticed is this: He was ever in motion.

6. Because the time was short and the field large, he called the twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and sickness. They were to confine their labors to the children of Israel. They were not to attempt anything in the interests of the Gentiles or Samaritans. They were to

preach as they went, to heal the sick, raise the dead, cleanse the lepers, cast out demons. They were to take no money nor a change of clothing.⁶ If they were persecuted in one place they were to flee to another. They would not be able to go through all the country before the Son of Man would come. Later on in his ministry he sent out seventy others to go before his face and to prepare the people for his message. Their instructions and duties were similar to those of the twelve.⁷ The Master said: "He that heareth you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that sent me."⁸ The whole people must hear the gospel. To this end these men were sent out into every city and place.

7. While he was sent first to the Jews, there are intimations all along that the gospel is for all races and classes and conditions of men. Wise men came from the east to worship him.⁹ Though they were not of the stock of Abraham, they were not rejected. Afterward some Greeks came to Jerusalem saying: "We would see Jesus,"¹⁰ Our Lord was not displeased. Speaking of the faith of the cen-

6. Matt. x: 6-10. 7. Luke x: 1-4. 8. Luke x: 16. 9. Matt. ii: 1, 2. 10. John xii: 20, 21.

turion he said: "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."¹¹ He was telling the people all the time that the gospel was for all mankind. There were other sheep than those of the house of Israel, and these he must bring. He told his hearers that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."¹² The gospel is not for any one race or section of the globe; it is for all races and for all sections. Speaking of his death he said: "And I, if I be lifted up from the earth, will draw all men unto me."¹³ After he died and rose from the dead, he said to his disciples: "Go ye into all the world, and preach the gospel to the whole creation."¹⁴ His last words before the ascension had reference to the evangelization of the world. After his coronation and session at the right hand of the Father he appeared to Saul of Tarsus to appoint him a minister and a witness to Jews and Gentiles, to open their

11. Matt. viii: 10, 11. 12. John iii: 16. 13. John xii: 32. 14. Mark xvi: 15.

eyes, that they might turn from darkness to light, and from the power of Satan unto God.¹⁵ On Patmos he appeared to John and showed him a vision of redeemed humanity. John heard every created thing that is in the heaven and on the earth, and under the earth, and in the sea, and all things that are in them, saying: "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever."¹⁶ Our Lord's interest in this work will not abate until his purpose is accomplished and the whole world evangelized.

15. Acts xxvi: 17, 18. 16. Rev. v: 13.

QUESTIONS.

To whom was Jesus sent? Did he stay in one place or go about? How many circuits of Galilee did he make? What did he do on these circuits? Can you give an account of some of his works? When his friends sought to detain him, what did he say? Did he create any excitement? How many did he send out? What were they to do? How were they equipped? Was the gospel for the Jews only? Did others come to him? What passages indicate the world-wide scope of the gospel? What charge did he give after he rose from the dead?

CHAPTER VII.

THE APOSTLES AND MISSIONS.

1. Our Lord charged the eleven to tarry in Jerusalem until they were clothed with power from on high.¹ It was after the Holy Spirit came upon them that they were to bear witness to Him in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.² On the day of Pentecost they were all filled with the Holy Spirit, and began to speak as the Spirit gave them utterance. There appeared tongues parting asunder, as of fire, and it sat on each one of them.³ These tongues were symbols of their office. They were called to "preach in every form of human speech, from continent to continent." On that very day they began to testify concerning Christ. Peter closed his sermon with these words: "Let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified."⁴ The authorities bore witness to their unwearied propaganda. They said, "You have filled Jerusalem with your doctrine, and intend to

1. Luke xxiv: 49. 2. Acts i: 8. 3. Acts ii: 3, 4. 4. Acts ii: 36.

bring this man's blood on us." ⁵ They charged them not to speak at all nor teach in the name of Jesus. Their answer was: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard." ⁶ The truth was like a burning fire shut up in their bones, and they could not be silent. The preaching was not all done by the apostles; the deacons and members who filled no office bore witness to the resurrection of the Lord Jesus.

2. For a time the work was confined to Jerusalem. They were told to tarry in the city till they were clothed with power from on high. It seems that they were disposed to tarry there long after the Spirit was given. The believers were of one heart and one soul, and had all things in common. Those that had possessions and goods sold them and parted them to all, according as any man had need. "And day by day, continuing with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people." ⁷ This was pleasant, but it was not what our Lord contemplated. The season of popularity did not last long. Persecution broke

5. Acts v: 28. 6. Acts iv: 19, 20. 7. Acts ii: 44-47.

up the happy fellowship in Jerusalem and scattered the believers.

3. Stephen, one of the seven deacons, was full of grace and power, and wrought great wonders and signs among the people. Those that disputed with him were not able to withstand the wisdom and the Spirit by which he spake. Failing in argument they stopped their ears, and rushed upon him with one accord; and they cast him out of the city and stoned him.⁸ They thought to silence his plea. The effect was the direct opposite of this. His death led to the dispersion of the church and indirectly to the conversion of Saul of Tarsus. We read: "And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." "They therefore that were scattered abroad went about preaching the word."⁹ Philip preached and wrought signs in Samaria. The multitudes gave heed with one accord to his message. The apostles in Jerusalem sent Peter and John to them. They prayed that the converts might receive the Holy Spirit. Before their return they preached to many villages of the Samaritans. Soon after

8. Acts vii: 57. 9. Acts viii: 1, 4.

we are told that as Peter went through all parts, he came also to the saints that dwelt at Lydda. From Lydda he went to Joppa, and from Joppa to Cæsarea. At an early day the gospel was preached in Judea, Galilee, Samaria, Damascus, Cyrene, Phœnicia and Antioch. We do not know the names of many who bore witness for Christ in these places. Perhaps it was this period that Mark had in mind when he wrote: "And they went forth, preaching everywhere, the Lord working with them, and confirming the word by the signs that followed."¹⁰

4. It was only by slow degrees that the apostles and their associates came to realize that the gospel is for every creature in all the world. Their race pride blinded the eyes of their hearts. Those that were scattered abroad upon the tribulations that arose about Stephen traveled as far as Phœnicia, and Cyprus, and Antioch, *speaking the word to none save only to Jews*.¹¹ These early believers did not understand that the gospel overleaps all bounds of race and nation and color and condition. They thought that only Jews and Jewish proselytes could be saved. Peter was the first among the twelve and had the keys of the kingdom, but he had all the prejudices

10. Mark xvi: 20. 11. Acts xi: 19.

of his people. When he was told to preach to the household of Cornelius, he drew back and made excuses. He said it was an unlawful thing for a man that is a Jew to join himself or come unto one of another nation. That was his conviction. The Lord had to show him a vision and to repeat it three times in order to dislodge his prejudices and to convince him of his duty. In his address to Cornelius and his family he said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him."¹² On his return to Jerusalem some of the believers contended with him, saying: "Thou wentest in to men uncircumcised and didst eat with them."¹³ Peter expounded the matter unto them in order and closed by telling them that, as he began to speak, the Holy Spirit fell on them, as upon the apostles at the beginning. Since God gave them this gift, thus demonstrating his acceptance of these people and his approval of the conduct of his servant, it was not for him to reject them. When they heard these things they held their peace and glorified God, saying: "Then to the Gentiles also hath God granted repentance unto life."¹⁴

12. Acts x: 35. 13. Acts xi: 3. 14. Acts xi: 4-18.

Gradually the church came to know that there is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon him: for, whosoever shall call upon the name of the Lord shall be saved.¹⁵

5. The book of Acts does not deal in exact statistics. It does not set forth all the triumphs of the gospel. At the same time the reader is impressed with the thought that Christianity is a victorious faith. It pressed on like a bannered army from conquering to conquer. The first sermon led to 3,000 conversions.¹⁶ Soon after the number of men was 5,000.¹⁷ A little later believers were the more added to the Lord, multitudes both of men and women.¹⁸ Again we are told that the disciples in Jerusalem multiplied greatly, and a great company of the priests became obedient unto the faith.¹⁹ We read that the church in all Judea and Galilee and Samaria had peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.²⁰ In Joppa many believed in the Lord.²¹ All that dwelt at Lydda and Saron turned to the Lord.²² In Iconium

15. Rom. x: 12, 13. 16. Acts ii: 14. 17. Acts iv: 4. 18. Acts v: 14. 19. Acts vi: 7. 20. Acts ix: 31. 21. Acts ix: 42. 22. Acts ix: 35.

a great multitude, both of Jews and Greeks, believed.²³ In Derbe many disciples were made.²⁴ In Thessalonica some of the Jews were persuaded, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few.²⁵ In Corinth many hearing, believed, and were baptized.²⁶ In Berea many of the Jews believed, also of the Greek women of honorable estate, and of men not a few.²⁷ In Ephesus the word of the Lord grew mightily and prevailed.²⁸ In Jerusalem many myriads among the Jews believed.²⁹ Converts are mentioned in Tyre, Cæsarea, Troas, Athens, Philippi, Lystra and Damascus. Paul speaks of the gospel as bearing fruit in all the world, and states that it had been preached in all creation under heaven.³⁰

23. Acts xiv: 1. 24. Acts xiv: 21. 25. Acts xvii: 4. 26. Acts xviii: 8. 27. Acts xvii: 12. 28. Acts xix: 20. 29. Acts xxi: 20. 30. Col. i: 6, 23.

QUESTIONS.

How long were the eleven to tarry in the city? When the Spirit was given what did they do? Did they persist in this? What evidence have we? Was there any disposition to remain in Jerusalem? Whose preaching led to the dispersion? To what regions did the dispersed go? What did they do? Where did

Philip go? Did the early church feel that the Gospel is for all? How were Peter's eyes opened? Did the Gospel triumph in spite of opposition? Name some places in which many believed?

CHAPTER VIII.

MISSIONS IN THE LIFE OF PAUL.

1. When the Lord met Saul of Tarsus on the way to Damascus, he told him that he appeared to him to appoint him a minister and a witness both of the things he had seen and of the things wherein he would appear unto him. He assured him that he would deliver him from the people of Israel and from the Gentiles, and would send him to them. He began at once to preach to the people in Damascus, and afterward in Jerusalem, and throughout all the country of Judea, and also to the Gentiles.¹ It is clear that he wanted to remain in Jerusalem. In one of his defences he said that in a trance he heard the Lord saying to him: "Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me." And

1. Acts xxvi: 16-20.

he said: "Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of Stephen thy witness was shed, I also was standing by and consenting, and keeping the garments of them that slew him." The Lord replied: "Depart, for I will send thee forth far hence to the Gentiles."² He did not enter upon the work of world wide evangelism of his own accord; the Lord apprehended him and thrust him into it.

2. After the great triumphs of the gospel in Antioch, Barnabas needed a helper. He went to Tarsus to seek Saul. He found him and brought him back with him. Antioch was the eye of the East. It was the third city in the Empire. Here Barnabas and Saul spent a whole year. The church was large and prosperous. Doubtless the leading spirits felt that the presence and labors of these two apostles were indispensable; the Spirit thought differently. He said: "Separate me Barnabas and Saul for the work whereunto I have called them."³ He was led on step by step by the Divine Spirit. At first he wanted to remain in Jerusalem; afterward he wanted to remain within the limits of Asia. When he passed

2. Acts xxii: 17-21. 3. Acts xiii: 2.

through Phrygia and Galatia and had almost reached the western part of the continent, he wanted to return by a southern route. Being forbidden to go in that direction he tried to find a northern passage through Bithynia, but the Spirit of Jesus suffered him not.⁴ He was hedged in on both sides and guided to Troas. Here he saw in a vision a man of Macedonia, standing, beseeching him, and saying: "Come over into Macedonia and help us." And when he had seen the vision, straightway he and his associates sought to go forth into Macedonia, concluding that God had called them to preach the gospel there.⁵

3. Paul made three extended missionary tours. On the first he and Barnabas preached in Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, and Attalia.⁶ They made many converts; among them was Sergius Paulus, a man of understanding. Some were jealous of their success and opposed and blasphemed. In one city Paul was stoned and dragged out and left for dead. On the completion of this tour they returned to Antioch and gathered the church together, and rehearsed all that God had done with them, and how he had opened a door of faith to the Gentiles. The second tour

4. Acts xvi: 6, 7. 5. Acts xvi: 9, 10. 6. Acts xiii, xiv.

covered much more ground than the first. On this Paul had Silas as an associate. They went through Syria and Cilicia confirming the churches. They also visited Derbe, Lystra, Phrygia, Galatia, Troas, Samothracia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Ephesus, Cæsarea, Jerusalem, and then returned to Antioch. This tour is memorable in missionary annals because on it Europe was entered. In Philippi, they were arrested and scourged and imprisoned. In Athens Paul delivered his great discourse on Mars Hill. On his third tour Paul went through Galatia and Phrygia, and preached in Ephesus, Corinth, Macedonia, Troas, Miletus, Tyre, Cæsarea and Jerusalem. He was told by the Spirit that in every city bonds and afflictions awaited him. None of these things moved him; neither did he count his life as of any account to himself, if he could finish his course with joy and the ministry which he had received of the Lord Jesus to testify the gospel of the grace of God.⁷

4. Paul spent considerable time in large cities. From these he and his helpers evangelized the country round about. He spent two

7. Acts xx: 23, 24.

years in Ephesus. One result of this was that all proconsular Asia heard the word of the Lord, both Jews and Greeks.⁸ In like manner from Antioch in Pisidia the word of the Lord was spread throughout all that region.⁹ He dwelt a year and six months in Corinth, preaching the word of God. This was a large and rich and corrupt city. He had been antagonized by the Jews. The Lord appeared to him in the night by a vision and said: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city."¹⁰ Paul gathered a number of young men about him and trained them and set them to work. Among these were Silas, Timothy, Titus, Epaphras. It was impossible for him to do all the work that needed to be done.

5. Paul spoke much about the position and duty to which the Lord called him. "Inasmuch, then, as I am an apostle of Gentiles; I glorify my ministry."¹¹ "Unto me who am less than the least of all saints, was this grace given, that I should preach unto the Gentiles the unsearchable riches of Christ."¹² "I am debtor both to Greeks and to Barbarians, both

8. Acts xix: 10, 17. 9. Acts xiv: 1-3. 10. Acts xviii: 9-11.
11. Rom. xi: 13. 12. Eph. iii: 8.

to the wise and to the foolish.”¹³ He was ready and eager even to preach in Rome. Each race was proud of its history; Paul felt that there was no difference between them, because the same Lord is Lord of all and is rich unto all them that call on him. It was his heart’s desire and prayer to God for the chosen people that they might be saved. He said: “For I could wish that I myself were anathema from Christ for my brethren’s sake, my kinsmen according to the flesh.”¹⁴ He was solicitous about them, but not for them only. He asks: “Is God the God of Jews only? Is he not the God of Gentiles also? Yea, of Gentiles also; if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.”¹⁵ He was ambitious to preach everywhere. Speaking of his own work he said, “For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ, yea, making it my aim so to preach the gospel, not where Christ was already

13. Rom. i: 14. 14. Rom. ix: 3. 15. Rom. iii: 29, 30.

named, that I might not build upon another man's foundation ; but as it is written, 'They shall see, to whom no tidings of him came, and they who have not heard shall understand.'"¹⁶ He preached wherever he could find an audience, and sealed his testimony with his blood.

16. Rom. xv: 18-21.

QUESTIONS.

For what purpose did the Lord appear to Saul? Where was he at the time? How soon did he begin to preach? In what places? Where did he want to stay? Who drove him out? How long did Barnabas and Saul remain in Antioch? How came they to leave? How many tours did Paul make? What places did he visit on each? When did he enter Europe? In what cities did he spend some time? What young men did he train and put to work? How did he feel about the salvation of the Jews? How about the Gentiles?

CHAPTER IX.

MISSIONS IN THE EARLY CHRISTIAN AGES.

I. The early church was pre-eminently a missionary church. In his parting command our Lord said to his disciples: "Thus it is written, that the Christ should suffer, and rise

again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations." They drank into his spirit, and, constrained by his love, they diligently sought to accomplish his purpose. They entered every open door, and preached whether the people would hear or forbear. The words of the prophet described their activity: "Their sound went out into all the earth, and their words unto the ends of the world." Because of their incessant evangelism Christ could use the bold imagery of Isaiah and say, "I was found of them that sought me not; I became manifest unto them that asked not of me." In the Epistle to the Colossians Paul speaks of the gospel, and says it was preached in all creation under heaven. Tradition tells us that it was preached by the apostles in Egypt, Arabia, Persia, Mesopotamia, Parthia, Asia Minor, Greece, Italy, Spain, Gaul, Britain, and as far east as the frontiers of India. These men committed the truth which they had received to faithful men, and charged them to teach others. We have every reason to believe that the age succeeding the apostolic was intensely missionary. The gospel was carried, not only by trained evangelists,

but also by merchants, by captives taken in war, by travelers, by soldiers of Rome, and by barbarians who served in the army, and by noble women who were married to pagan princes. Every Christian was a missionary; every church was a rallying and a radiating center. The whole body of believers was engaged in a deadly conflict with the powers of evil and with the faiths of paganism. Like their Lord and his apostles they had no doubt whatever as to the ultimate and universal triumph of the gospel.

2. Before the time of Constantine the gospel was preached in all the great cities of the Empire. Friends and foes are agreed as to its conquests. Thus Tacitus says: "This detestable superstition broke out on all sides, not only in Judea, but in the city of Rome itself. At first, they only were apprehended who confessed themselves of that sect; afterwards a vast multitude was discovered by them." Pliny in writing to Trajan said: "Suspending all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering; for many of all ages, and of every rank, of both

séxes alike, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country." The temples were deserted, and the sacred solemnities were ignored, and the sacrificial victims found few purchasers. Gibbon was no friend of Christianity. His testimony is all the stronger on that account. He says: "While the Roman Empire was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol."

3. Tertullian says: "We are but of yesterday, and, lo, we fill the whole Empire—your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the sections, the palace, the senate, the forum." Again: "In whom have all the nations believed, but in the Christ who is already come? In him believe the Parthians, the Medes, the Elamites, the dwellers in Mesopotamia, in Armenia, Phrygia, Cappadocia, in Pontus, and Asia, in Pamphylia, in Egypt, and in the parts of Libya beyond Cyrene, inhabited

by Romans, Jews, and proselytes. This is the faith of several tribes of Getulians, the Moors, the Spaniards, and the various nations of Gaul. The parts of Britain, inaccessible to the Romans, but subject to Christ, hold the same faith, as do also the Sarmatians, the Dacians, the Germans, the Scythians, and many other nations in provinces and islands unknown to us, and which we must fail to enumerate." Justin Martyr speaks to the same effect: "There is not a single race of men, Barbarians, Greek, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgivings are not offered in the name of Jesus the crucified, to the Father and Creator of all things." Pressense's account of the steady, forward march of the church is as follows: "The emissaries of the church go far and wide over the vast field open to Christian labor. The gospel is spread over the whole of Asia Minor; it reaches the borders of India; penetrates the deserts of Africa; and touches the heart of Egyptian Africa. The great apostle and his companions carried it into Greece, to the very center of ancient civilization. It reaches the very capital of the empire Everywhere

flourishing churches flame out like beacons through the darkness of the pagan night.' The islands bordering the coast of Asia received the gospel from the mainland. Historians tell us that in the early Christian ages the truth was preached as far as the limits of the Roman empire, and in some places far beyond these limits. The whole church of that period was one vast missionary organization; all its energies were concentrated upon the task assigned it by our Lord, that of expelling debasing superstitions and conveying into every heart the ennobling influences of the Christian religion. There can be no doubt as to the early, wide, and, within certain limits, absolutely irresistible diffusion of the faith once for all delivered to the saints.

4 The ten persecutions by which paganism sought to destroy the power which ignorance feared, reveal the missionary activity and triumphs of that period. The Romans were usually tolerant. In the Pantheon there was room for all the gods. When a nation was conquered its deities were brought to the capital and installed there. For a time Christianity was ignored. Its Founder had died on the cross; his followers had no wealth and no position. But when ten emperors sought to crush

the faith and used all the power at their disposal in the attempt, we can understand that the gospel was filling the world. Rulers and priests and people were panic-stricken. Their faiths and their craft were in danger. The gospel made no compromise and entered into no truce with existing systems. As Aaron's rod swallowed up the rods of the magicians, so the new faith swallowed up the old.

5. Early in the fourth century Constantine became a Christian. He and Maxentius were contending for the Empire. He saw the cross in the sky and heard the words: "In this sign thou shalt conquer." At the Milvian bridge his antagonist was overthrown. The year after his conversion he issued an edict of toleration. Soon after he forbade all labor on Sunday, except the emancipation of a slave. He abolished crucifixion, infanticide, private divination, gladiatorial games, and cruel and licentious rites. One of his successors on the throne issued an edict which runs thus: "It is our will and pleasure that none of our subjects, whether magistrates or private citizens, however exalted or however humble may be their rank and condition, shall presume, in any city or in any place, to worship an inanimate idol by the sacrifice of a guiltless victim." A great change had taken

place when what had been the consolation of the slave and the fugitive in the catacombs had become the creed of the statesman and the magistrate, and the cross was blazoned on the banner of the empire. Surely the world was turned upside down!

QUESTIONS.

How did the early church feel about the world-wide triumph of the gospel? How did Christ and his apostles feel and speak on this subject? How far was the gospel carried while the apostles lived? Did its conquest cease at their death? Who helped to carry the gospel from place to place? How did Tacitus speak of the new faith? What is the testimony of Pliny and Gibbon? How do the friends of the truth speak? What do we learn from the persecutions? What from the conversion of Constantine?

CHAPTER X.

THE CONVERSION OF THE GOTHs, FRANKs, ENGLISH, IRISH, AND SCOTS.

1. The gospel was carried to the Goths, so we are told, by Roman soldiers and by captives. The names of these evangelists are not known. At the Council of Nicea the Goths were represented by their bishop, Theophilus. Ulfilas

is known as the Apostle of the Goths. He devoted his life to this people. He invented an alphabet and translated the Bible into their language. Max Müller has said: "Ulfilas must have been a man of extraordinary power to conceive for the first time the idea of translating the Bible into the vulgar language of his people." All European languages, save Latin and Greek, were deemed barbarous. What Ulfilas did for the Goths was done for other nations. Gregory introduced the gospel into Armenia, and made a convert of the king. Armenia was thus the first country to adopt Christianity as the national religion. Mesrob gave an alphabet and a Bible in their own tongue to his countrymen. Thus it has come to pass that while Armenia was conquered by Zoroastrians and Mohammedans, the people have clung to Christianity. Speaking of the conquests of the gospel in that time Jerome says: "So the Armenian lays down his quiver, the Huns are learning the Psalter, the frosts of Scythia glow with the warmth of faith, the ruddy armies of the Goths bear about with them the tabernacles of the church." Chrysostom founded a college in Constantinople in which Gothic youths were trained to preach. He redeemed captives and made missionaries of them. When an

exile he labored as a missionary. Speaking to the cultured people of Constantinople of the transforming power of the gospel, he pointed to the Goths and said: "Thus have you witnessed to-day the most savage race of men standing together with the lambs of the church; one pasture, one fold for all, one table set before all."

2. France had her confessors and martyrs as early as the second century. Pothinus, a missionary bishop, laid down his life at the age of ninety. Irenæus, the pupil of Polycarp, was his successor. Martin of Tours did much for the extension of the gospel. He mustered an army and destroyed idols, temples, and consecrated groves. When he died two cities contended for the honor of his sepulture. It was reported that miracles were wrought at his tomb. A century later the nation became Christian. King Clovis had married a Christian princess. In the battle of Tolbiac he called upon his own gods in vain. In his distress he called upon the God of his wife and vowed to be baptized in case he was victorious. He won the day and kept his pledge. On Christmas he and three thousand Franks were baptized. The bishop said to him: "Sicambrian, with meekness bow thy head: burn that

thou didst adore; adore that which thou didst burn."

3. St. Patrick, the Apostle of Ireland, was born near Dumbarton, Scotland. At the age of sixteen he was kidnapped by pirates and sold in Ireland. He served his master as a herd boy for six years. In that time he says: "I was re-formed by the Lord, and he hath fitted me for being at this day what was once far enough from me, that I should concern myself or take trouble for the salvation of others, when I used not to think even of my own." Escaping to the continent and being educated for the ministry, he returned to Ireland as a missionary. In his Confession he said: "I declare solemnly in truth, and with rejoicing before God and his holy angels, that I never had any occasion, except the gospel and its promises, for ever returning to that people from whom I had made my escape." He met the king and the priests at Tara and made a favorable impression on the royal mind. He was allowed to stay and preach. He won the hearts of all classes. He established schools for boys and girls. He covered the land with monasteries, and gathered the women into societies. He invented an alphabet, superintended the copying of ancient books, and pro-

vided for the carrying on of the work after his death. He preached for more than thirty years and left Ireland a Christian land. He founded missionary schools and colleges for training men in secular and sacred culture. Bede tells us that many of the nobility and middle classes of England left home and went to Ireland either to study the Word of God or to live a stricter life. Ireland became the Isle of the Saints and the University of the West. For centuries after St. Patrick's death the men who were trained in his schools carried the gospel to heathen tribes in different parts of Europe.

4. Columba, the Apostle of Scotland, was of royal lineage. He was born in Donegal, Ireland. He and twelve associates left Derry for Scotland in boats made of rods and hides. They established themselves on the island of Iona. Here they built their monastery and training school. Here Columba made three hundred copies of the New Testament with his own hand and many portions of the Old Testament. From Iona, Aidan, Finan, Colman, and other famous men went forth to evangelize the Scots and the greater part of the Saxon heptarchy. Wherever men could be gathered Columba preached to them, and wherever converts

were made he left some one to minister to their needs, whilst he pressed on to preach to tribes yet in darkness. He carried the gospel to Scotland and to the remotest isles of the Orkneys and to the Hebrides. Columba, so says one writer, stands before us as one of the great missionary heroes of the church. He has earned for himself a name which shall be held in everlasting remembrance; for his is the glory of having kindled a light in those northern lands which has never since been utterly extinguished.

5. The pupils of St. Patrick and Columba went everywhere, planting wherever they went the banner of the cross. They swarmed like bees into the dark places of heathen Europe. Wherever they went they founded religious houses, which in their turn became centers of light and life. Columbanus and his twelve companions left Ireland for Burgundy. The king wanted them to settle near the court. They wanted to live among the ignorant, the barbarous, the heathen. They settled in a forest, and were in peril of robbers and wild beasts. One of his pupils was sent to Switzerland. Columbanus evangelized Lombardy. He it was who took possession of Pavia, Tarentum, and Bobbio among the Apennines in

the name of the Lord. Kilian preached in Franconia. Fridolin won the Alemanni to Christ, and Willibroard carried the truth into Batavia, Friesland and Westphalia.

6. Gregory the Great sent Augustine and forty helpers to evangelize England. While yet a monk Gregory saw some boys exposed for sale in Rome. He was told that they were Angles. He said, "Not Angles, but angels, if only they had the gospel." Gregory wanted to go to England as a missionary and started. He was recalled and elected Pope. He never forgot that scene in the market place, and never lost his desire to see the English won to the faith. Christianity entered England in the time of the Romans. When the Saxons came they destroyed every trace of the new faith and erected pagan temples and altars again. Augustine heard of the savagery of the people, and his heart failed him. He returned to Rome. The Pope sent him back. He met the king and was accorded a hearing. Ethelbert had a Christian wife. After a time the king and 10,000 people were baptized. Other kings followed his example. Within a century after the arrival of Augustine all England was evangelized. Princes and people apostatized more than once. The missionaries were

discouraged at times and some of them left the field. But the cause was God's, and it could not fail.

QUESTIONS.

Who carried the gospel first to the Goths? Who was the apostle of that people? What methods did he employ? What did Chrysostom do to aid this work? What is his testimony as to its efficacy? Is it known how the gospel first reached France? What men labored and suffered for the truth's sake? Who was the king of the Franks? What constrained him to be baptized? Did any of the people follow his example? What did the bishop tell him to do? Who carried the gospel to Ireland? What is known of this man? What were some of his methods? Who went from Ireland to Scotland as evangelists? Where did they establish their home? Where did they preach? What else did they do? What Pope sent Augustine to England? What led him to do this? What was the condition of the Anglo-Saxons at that time? Who was king of Kent? What followed the preaching of Augustine?

CHAPTER XI.

THE CONVERSION OF THE TEUTONS, SCANDI- NAVIANS AND SLAVS.

I. Boniface is known in history as the apostle of Germany, and as the father of Ger-

man civilization. He was born in England in 680. He was educated for the priesthood. Hearing of the perils and heroism of the missionaries on the continent he wished to join them. With three others he started for Friesland. The way was closed against him and he had to return. He ventured again and succeeded far beyond the expectation of his friends. Christian churches rose on every side; heathen temples were destroyed; a vast number became obedient to the faith. In twenty years he baptized 100,000 Germans. He declined the offer of a bishopric and plunged into the forests of Hesse. Here he founded religious establishments, baptized princes and people, and provided for the permanence of the work by translating and circulating the Scriptures. He showed his courage by cutting down a sacred oak in Giesmar. This tree was sacred to Thor, the god of thunder, and was a great obstacle in the way of the gospel. With axe in hand he approached the tree and began to cut it down. The pagans expected him to be smitten by the god. When the tree fell, they felt that Thor was unworthy of worship, because he could not protect himself. They cried: "The Lord, he is God." From the timber Boniface made an oratory in which the true

God was worshiped. He preached and labored in Thuringia and Franconia, and was made archbishop of Mentz. He induced many lay and clerical workers to follow him from England. At the age of seventy five he heard of a savage tribe, and resigning his great office, started to preach the gospel to them. As he was not confident of returning he took a shroud with him. He was met by the savages and killed. Others carried on the work till the ferocious Saxons were brought under the yoke of Christ.

2. Anskar has been called the apostle of the North. The Vikings, in the ninth century, swept down on the shores of France, Germany and England. They fought their way into the heart of the empire; they pillaged, burnt and destroyed the fairest and strongest towns. It was at this time that God proposed to send the gospel into all these northern regions. The first mission was established in Denmark. Anskar of Corbie was the missionary. He founded a school, bought and received boys from the people, and trained them for the ministry. After two years the people rebelled against their king, and Anskar was obliged to retire. He was invited to Sweden. On the way he was attacked by

pirates and stripped of all his possessions. His companions wanted to return, but he would not hear to it. He reached the capital and was allowed to preach, and it was not long before the king's counselor embraced the faith and threw his influence into the scale. Anskar was appointed archbishop of Hamburg. The pagans, alarmed at the progress of the gospel, swept down and sacked Hamburg and burned the church. He was driven out among strangers with no means of support. As he gazed at the desolation he said: "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." Gradually, however, kings and nobles and people were enlightened and came to regard the new faith with favor. They came to see that it was to their advantage to serve the true God, and his son, Jesus Christ, rather than Odin. The faith and love and wisdom and patience of Anskar brought forth much fruit. He spent thirty-four years among these fierce Norsemen, seeking in every way their spiritual and temporal good. On his death-bed he regretted that he had not been permitted to win the martyr's crown. He died murmuring the words: "Have mercy upon me, O God, according to thy loving kindness."

3. The Bulgarians were the first of the Slavonic peoples to accept the gospel. The king, influenced by his sister, was baptized. He received a Greek archbishop who spread the faith among the Servians far and near. The Moravians had been compelled by Charlemagne to make a profession of Christianity. They sent to the Greek Emperor Michael saying: "Send us teachers who may explain to us the Scriptures and their meaning." Methodius and Constantine were sent. They invented an alphabet and translated the Gospels, the Acts, and other portions of the Bible. The word of the Lord grew mightily and prevailed. But to some in the West a Slavonic version of the Scriptures was little less than heresy, and these men were summoned to Rome to give an account of themselves. The decision was in their favor. This version was read for a thousand years, until the Russian language displaced the dead Slavonic. The duke of Bohemia was on a visit to the king of Moravia. At dinner he was seated on the floor. Being told that he would have a seat higher than all princes if he became a Christian, he and thirty attendants were baptized at once.

4. Vladimir was the first Russian king to be baptized. His grandmother, Olga, em-

braced Christianity in Constantinople. She tried in vain to influence her son to do the same. Her grandson was more teachable. He sent an embassy to visit Mohammedans and Jews and Christians to inquire as to their faith and worship. They reported unfavorably of all except Constantinople. They were told that the angels came down and took part in the services. The king wanted to marry the emperor's sister, and finding that he could not gain her except by accepting Christianity, he was baptized. The great idol Peroun was dragged out from the temple and scourged and thrown into the river. He commanded all his subjects, on pain of his displeasure, to be baptized. They flocked to the river and stood up to their necks in its waters, while the priests read the service. The bishops went from place to place and built schools and churches and taught and preached in them. Bernard undertook to preach to the Pomeranians. He appeared in the garb of a beggar, with bare feet and tattered dress. When he claimed that he was a messenger from God, the people asked how it was possible that the great Lord would send a man in such despicable garb, without even shoes to his feet. They thought he was mad, and putting him on board a ship, they

told him to preach to the fish and the fowls. Bishop Otho took up the work of Bernard. Being a man of more wisdom, he had more success. In one place he baptized 7,000; in another so many that his strength failed. The people of Stettin said to him: "What have we to do with you? We will not put away our national customs, and we are well content with our present religion. Keep your own faith to yourselves, and intermeddle not with us." He relieved the poor, visited the sick, and redeemed captives, and in so doing secured a favorable bearing for the gospel. The old temples and idols were demolished.

5. The Prussians were as savage and superstitious as any other people in all Europe. Polygamy and slavery and infanticide were prevalent; the sick, the aged, and the deformed were put out of the way; wives were slaves and were burned with the dead bodies of their husbands. When Adelbert attempted to explain to them who he was and why he had come to them they said: "Away with such fellows from our land. These are they who cause our crops to fail, our trees to decay, our herds to sicken. Depart from us or expect instant death." He and his associates suffered as martyrs. Just before his death

Adelbert said: "We know that we suffer this for the name of our dear Lord, whose might is above all might, whose beauty is above all beauty, and whose grace is inexpressible. What can be more blessed than to lay down life for Him?" Bruno and Gottfried were his successors, and they accomplished something. The people rose in their might and destroyed the churches and put many of the converts to the sword. The Teutonic Knights came to the rescue; they built castles and introduced colonists from Germany. In course of time paganism with its crimes and abominations disappeared.

QUESTIONS.

Who was the apostle of Germany? Where was he born? What led him to become a missionary? In what lands did he toil? What did he accomplish? What incidents are related of him? What office did he fill? How and where did he die? Who were the Vikings? Who was the apostle of the North? Where did he labor? What did he do? How did the native people regard his work? What Slavonic people first accepted the gospel? Who led the king to Christ? What men translated parts of the Bible for the Moravians? What Russian King was first baptized? What were his motives? Did the people obey his command? How was the great idol treated? Who preached to the Pomeranians? What was their fate?

Who evangelized Prussia? What was the condition of the people? How were the missionaries received? Who came to the rescue? Were their weapons carnal or spiritual?

CHAPTER XII.

FOUR CENTURIES OF COMPARATIVE INACTION.

1. At the close of the fourteenth century all Europe was nominally Christian. Then missions on a large scale ceased. For four centuries very little was accomplished or attempted. Single men or groups of workers representing the different religious orders went out and did something, but the church as a whole was asleep. It was in the last decade of the eighteenth century that William Carey's voice rang out like a fire bell at midnight and awoke the people of God from the slumber of ages to recognize and perform their duty.

2. Francis of Assisi was led to give up a life of ease and affluence, and to espouse poverty as his bride. He thought he heard the voice of God saying: "My temple is falling into ruins, restore it." He founded an order of monks and sent them out as missionaries.

Hitherto most of the monks lived in the desert. They sought to get away from the sin and temptation of the world. Francis sent his followers to tend the leper, to instruct the ignorant, and to preach the gospel. He went as a missionary to the Saracens. At the time there was a price on the head of every Christian. In his mendicant's gray robe and cord of self-denial he entered the enemy's camp. He said to the Sultan: "I am not sent of man but of God, to show thee the way of salvation." His courage seemed madness, and his life was spared. Not only so, but he was sent away with honor. Franciscans and Dominicans went to China, and, had they been wise, might have won the emperor and the nation to the faith of Christ.

3. Raymund Lull gave his life to save Jews and Mohammedans. For two centuries the name of this man was the best known and perhaps the most influential in Europe. He was a great man and a missionary hero. Until he was thirty years of age he lived a life of gaiety and guilty pleasure. The Lord appeared to him in a vision. He seemed to see him hanging on the cross. This was the turning point in his life. He resolved to dedicate himself henceforth to the service of the

Lord. His thoughts turned to the Saracens as being most in need of the gospel. He knew that the Crusades had failed. He felt that the Holy Land and the Holy Sepulcher could be won back far more effectually by preaching the word of truth than by force of arms. He prevailed upon the church to found professorships of oriental languages in the universities of Paris, Oxford and Salamanca. A monastery was founded at Majorca, where students were instructed in Arabic and trained in the Mohammedan controversy. He bought a slave to teach him Arabic. He went to Tunis and challenged the Mohammedan doctors to a discussion. He defeated them in argument, and was banished by the Sultan. He was told that he would be stoned if he returned. After years of labor in other fields, he went back and told the Mohammedans that the religion of Christ was true, and that of their prophet false. He was asked how he could expose his life to such certain peril. He said: "Death has no terrors for a sincere servant of Christ." He was banished again, but he did not give up in despair. He had labored for forty-five years in the good cause; he had been stoned and scourged and imprisoned; he was old and poor; but still intent on the same

object, and determined to persevere in it till death. He crossed to Africa again and preached Jesus to the people. They fell on him and dragged him out of the city and stoned him to death.

4. Francis Xavier was one of the founders of the Society of Jesus. He belonged to an ancient and honorable family. He entered the University of Paris as a student; later he became a teacher in this famous school. His eloquence, beauty, and learning attracted people from all quarters. He gave up his position and went to India as a missionary. He sought to Christianize the pearl fishers of the Comorin coast. His method was peculiar. He translated the Creed, the Lord's Prayer, the Ten Commandments, and the Ave Maria, and committed them to memory. Then, with bell in hand, he went through the villages. To the people that gathered about him he recited his translations, and asked them if they believed. On their assenting he baptized them. He baptized a whole village in a day. His hands often failed him through the fatigue of baptizing so many. In Travancore, so it is said, he made 10,000 converts in a month. He went further east, to Malacca, to Japan, and to China. He found the gates of the Celestial Empire closed. More than

once he was heard saying: "O Rock, rock, when wilt thou open?" He died at the age of forty-six. His hair was white, not with age, but with constant toil and suffering. His last words were: "In thee, Lord, have I hoped; let me never be confounded." Other members of this order found their way to Egypt, to Abyssinia, to Peru, to Paraguay, to Mexico, to California, to the Hudson Bay Territory, to Canada, and to the United States. They followed the early settlers, and shared all their privations and perils. Many of them suffered martyrdom. There are few brighter pages in human history than those that record the heroism and devotion of the Jesuits in North America.

5 Luther thought it was too late to do anything to save the non-Christian nations. He said: "Daniel's four empires, Babylon, Persia, Greece, and Rome, are gone. Another hundred years and all will be over. The gospel is despised. God's word will disappear for want of any to preach it." Melancthon and Calvin felt very much as Luther did. For three hundred years after the Reformation nothing was done on a large scale to bear the gospel to the unsaved nations. The heathen were spoken of as "dogs and swine." What was done was

the work of a few earnest souls; the majority of the Reformed Churches were indifferent.

6. Some godly men sought to evangelize the American Indians. John Eliot spent fifty-eight years in this work. He translated the Bible into their language; he established a college in which pastors and teachers were trained. He lived to see several thousand converts. His motto was: "Prayer and pains, with faith in the Lord Jesus, will accomplish anything." David Brainerd spent his life among these people. His prayer was: "Here am I, Lord. Send me! Send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in thy service and to promote thy kingdom." He longed to be a flame of fire, continually glowing in the divine service, and building up Christ's kingdom to his dying moment. He died at the age of thirty, but he did not live and die in vain. Such men as Jonathan Edwards, Henry Martyn, William Carey, and A. J. Gordon and many others, were greatly influenced by his writings and character.

7. The Danes were the first Protestants to enter India. Ziegenbalg reached Tranquebar

in 1706. The pious king sent him out; but the Danish East Company was opposed to missions and gave orders that every obstacle should be thrown in his way. He learned the language from the children. He translated the New Testament and part of the Old. Schwartz entered India in 1750, and spent half a century in that field. He was trusted and honored by all who knew him. Hyder Ali would treat with no one but Schwartz. He had no confidence in the words or treaties of any other man. He opened schools and orphanages, gathered congregations of believers; he caused the wilderness to bloom like Eden. Kiernander joined the mission in 1758. He lived until the arrival of Carey.

8. The Moravians are the greatest missionary people on the globe. This is their peculiarity. They began their work in 1732. At that time they numbered only six hundred. They were living on the estate of Count Zinzendorf, of Saxony. The Count and his wife threw away all ideas of rank, surrendered their property, and became leaders in the movement. In twenty-five years the Moravians established eighteen missions. They went to Greenland, to Labrador, to Lapland, to Tartary, to the West Indians, to the Red Men of

America, to South Africa, and to New Zealand. They shut themselves in with lepers and were willing to be sold as slaves, that they might have the privilege of preaching Christ to these people. In 150 years they sent out 2,000 of their number to labor in the regions beyond. Every man and woman and child in the community is interested in the great missionary enterprise; it is their supreme concern.

9 Several societies were organized in England and Scotland in the seventeenth and eighteenth centuries. British people were going out to settle in the New World. The people at home felt that they ought to have gospel privileges in their new homes. In 1649 the Long Parliament created the first Protestant Missionary Corporation. Oxford and Cambridge approved the scheme. In 1701 the Society for the Propagation of the Gospel was organized. This society is yet strong and flourishing. It aimed at the conversion of pagans and colonists. John Wesley served it for two years in Georgia. Eight years later the Society for Propagating Christian Knowledge was organized in Scotland. David Brainerd and Johnathan Edwards were its agents. In 1792 the English Baptist Society was organized. Four

years later the Independents, Presbyterians, Methodists and Episcopalians united to form the London Missionary Society. Since Christ is not divided, the founders of this society saw no reason why they and others could not co-operate. Unfortunately, this union did not continue. In 1799 the Church Missionary Society was organized. This great organization has a larger income than any other, and has missions in all parts of the world.

QUESTIONS.

How long did it take to Christianize Europe? For how many centuries was the church idle? Was anything done in that time? What is known of Francis of Assisi and the order he founded? Where did they go? What did they do? For whose salvation was Raymund Lull concerned? What did he attempt? What methods did he employ? What was the measure of his success? What was his fate? What was Xavier in his youth? What society did he help organize? To what countries did he go? What was his method? What is said as to the effect of his work? Did the Reformers send out missionaries? What was Luther's feeling? What noted men labored among the Indians? What was the motto of Eliot? What was Brainerd's desire? What noted Danes labored in India? What is the peculiarity of the Moravians? Where did they plant missions? What English and Scotch societies were organized before the beginning of the present century?

CHAPTER XIII.

MISSIONS IN THE PRESENT CENTURY.

1. It is commonly said that the modern missions began with Carey. His sailing from England for India marks an epoch. In so speaking no one wishes to ignore the saintly workers that went out to the ends of the earth long before Carey was born. The seventeenth and eighteenth were centuries of great spiritual apathy. Christian people were not troubling themselves about the salvation of the heathen nations. When Carey appeared on the scene the fullness of the times had come. Cook's voyages, the French Revolution, and the War of Independence caused people to think of the brotherhood of all men. Colonists went out and occupied the lands that had been recently discovered. The Christian nations were thus brought face to face with the different forms of paganism.

2. William Carey's writings and addresses led to the formation of the English Baptist Society. Before his ordination he was a dealer in second-hand shoes. God put it into the heart of this obscure cobbler to lead his people in the greatest movement of the century. As

he mused the fire burned. He collected all the information that was then available about the population and religious condition of the world. Afterward, when he taught school, he told his pupils about the different nations and their religious beliefs. Later still, when he made a plea for the unevangelized, in an assembly of preachers, he was told to be silent, that when the Lord saw fit to convert the heathen, he would do it without any human aid. He sat down, but he could not but speak. The Lord had given him a message, and he could not be silent. A year later he was asked to preach before this same assembly. In the sermon of that day he dwelt upon two thoughts: "Expect great things from God;" "Attempt great things for God." The audience was moved, but was about to disperse. The preacher seized Andrew Fuller by the arm and asked: "After all are you going again to do nothing?" His importunity prevailed. The next year a society was organized. Carey and Dr. Thomas were sent to India. He and his associates translated the Bible into forty different languages and dialects, thereby giving 380,000,000 people the Word of God in their own tongue.

3. Soon after the present century began

some member of the church of Scotland suggested that something should be done towards the evangelization of the world. The leading men in the church declared that the idea was fanciful and laughable, yea, even dangerous and revolutionary. They maintained that no people who were not polished and refined in their manners could be profitably enlightened in religious truth. Moreover, they asserted that it would be improper and absurd to send the gospel abroad, while there remained a single individual at home without the means of religious instruction. That was the time of spiritual coldness and sterility. Pulpit orators had as little of Christ in their ministrations as had Cicero and Seneca. The salt had lost its saltiness; how then could it save? But there were men like Erskine in the church who made their appeal to the Bible. They set forth its commands and promises, and so saved the church from continuing in criminal inactivity. It was not long till a society was organized, and young men of ability and education and consecration were sent out to preach Christ to the nations.

4. The American Board, the first missionary organization in the New World, was founded in 1810. The man used by God to

start the work on this continent was Samuel J. Mills. His mother consecrated him to God as a missionary. In 1806 he entered Williams College. Here he found a number of congenial spirits. They met frequently to pray for the conversion of the world. Once when a storm was coming up, they sought shelter under a haystack. They formed themselves into a society. No one was admitted to membership who was not ready to go wherever and whenever the voice of duty might call. The American Board and the American Bible Society were the fruits of that prayer meeting under the haystack. When these young men went to Andover they were joined by such men as Adoniram Judson and Samuel Newell.

5. There are at the present time 267 societies in existence for the sole purpose of carrying the gospel to the unsaved nations. There are 4,525 stations, and 14,036 out-stations. The male missionaries number 6,336, the female, 5,675, and the native helpers, 60,164. There are 1,000,000 pupils in 7,000 Sunday schools, and 680,000 in day schools and colleges and seminaries. The offerings for the last year aggregated \$15,549,243. Among the most valuable auxiliaries are the Bible and Tract Societies. The British and Foreign

Bible Society is the largest and most effective of these organizations. In the year 1800 a Welsh girl traveled many miles to get a Bible. This incident led a good man to think of the dearth of Bibles in that principality. It was proposed to organize a society to supply this need. Some one said: "If for Wales, why not for the empire, and the world?" In 1804 this great society was founded. The Bible Societies stand back of all the missionary organizations and materially aid their work. Nine-tenths of the human race can read in their own tongue the wonderful words of God, if they can read at all. Two hundred million copies of the Scriptures have been printed by these societies since their organization.

6. Great changes in public sentiment respecting world-wide missions have taken place since Carey's time. One man objected to a purposed mission to Greenlanders, Lapps, Tartars and Japanese, on the ground that holy things should not be cast before swine. Sydney Smith denounced all missionaries as vermin, and said that they should be caught and cracked and exterminated. Editors felt called of God to crush the rising spirit of missions. The East India Company said, "The sending of missionaries into our Eastern possessions is

the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." The Lieutenant-Governor of Bengal said recently, "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." His feeling was that if missions did not exist it would be the duty of the Government to invent them. McKenzie says, "Among the glories of the century none is greater than this. All other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions and convey into every heart the ennobling influences of the Christian religion."

QUESTIONS.

Were there any missions before Carey's time? What is meant by saying modern missions began when he sailed for India? What was Carey before he was called to preach? Who called him to India? What did he know about the different nations? How was his first plea received? What are the leading thoughts in his great sermon? What did Carey do in India? How did the church of Scotland receive the suggestion to do something for the heathen nations? What arguments were used? How were their arguments confuted? Who led in this movement in America? When was the first society organized in the New World? Where did the young men

in college pray? How many societies are there now? How many workers? How many converts? How much money was given last year? Has there been any change in public sentiment respecting missions? What was the feeling a century ago? What is it now?

CHAPTER XIV.

HOME MISSIONS.

1. The earliest mission work done on this continent was done among the Red Men. Catholics and Protestants sought to win the Indians to the faith of the gospel. John Eliot, David Brainerd, and many other saintly and heroic men lived and died among these people. Most of "the praying Indians" and the Indians that rejected Christianity have disappeared from the earth. Strangers have taken possession of their hunting grounds. Missionary work is still carried on among the remnants of the Indian tribes. The latest statistics give 938 laborers, 39,348 communicants, and 4,134 pupils in day and boarding schools.

2. After the Revolution people began to go towards the west. Some forgot their spiritual interests; others did not. While churches were organized in some places, "in many local-

ities great immorality and religious destitution prevailed." It was no uncommon thing to find families who had not heard a sermon for five, or even ten years. Of West Virginia it was said that it was destitute of almost every kind of religious information. The people were generally indifferent to religious subjects. One man wrote: "I have seen enough of the west to know that, in a spiritual sense, large portions of it are growing up with briers and thorns." It was said that one might travel hundreds of miles and in vain look for a single temple dedicated to Jehovah or a preacher of the gospel to break the bread of life to the perishing inhabitants. The consequence was that many of them, in regard to religious information, were approaching a state little better than heathenism. Good men felt that the life of the nation was in peril. They met and talked and prayed over the matter. They were convinced that vigorous efforts must be put forth to plant new churches and to propagate the institutions of religion, or both their civil and religious privileges would be lost. Feeling this they proceeded to organize Home Missionary Societies.

3. A magnificent work has been done within our own borders. Between the years 1820 and 1894 the Christian people of the

United States gave \$143,636,176 for Home Missions. In the year 1894 their gifts so far as reported, aggregated \$7,089,859. For fourteen years they averaged \$4,611,898. In that time the gifts for this cause have more than doubled. There are no complete statistics. The work done in cities, for the most part, is not included in these figures. There is much other work that is not reported. It is safe to say that not less than ten millions of dollars are given annually for the extension of the gospel in new and destitute fields in the United States.

4. At the close of the Civil War there were over four million freedmen to be evangelized. Having been emancipated, they must be protected and provided for. The Southern States were poor and could not do all that was needed. In view of their poverty, they did wondrously well. They opened schools and encouraged the freedmen to learn, that they might improve their condition. Their efforts and sacrifices must be supplemented. The churches in the North heard this call of God and organized for effective service. They sent evangelists and teachers to work among this people. Their labors have been signally blessed of God. As the Negro population is nearly twice as great as it was at the close of

the war, it will be seen that much more work remains to be done.

5. In almost every large city special efforts are being made to reach the whole population. Each year about a half million immigrants come to this country. Most of them settle in the cities. They come from Europe, from Africa and from Asia. They represent all faiths and no faith. These people must be evangelized. The churches of Christ owe this to them. It is not enough that they find here civil and religious liberty and opportunity to earn a livelihood; they must hear the gospel of the blessed God, if they are to be good citizens.

6. Six societies are at work among the Mongolians on the Pacific Coast. Nearly every church seeks to bring the Chinese and Japanese under Christian influences. There are now 129 persons laboring among these people. The communicants number 1710; the pupils in day and boarding schools, 4,764. The increase in the last eight years is most encouraging. The Mongolians respond to the claims of Christ, as other human beings do, and live lives that adorn the doctrine of God our Savior.

7. Professor Phelps said: "As goes Amer-

ica, so goes the world, in all that is vital to its moral welfare. Forecasting the future of Christianity, as statesmen forecast the destiny of nations, we must believe that it will be what the future of this country is to be." Intelligent Christians accept these statements as axiomatic truths. America is the base of supplies. From America men and women must go out to evangelize the world; and from America must go the means to support them. Too much stress, therefore, cannot be laid on the necessity of the immediate and complete evangelization of the United States.

QUESTIONS.

Among whom was the first missionary work done in America? Who were some of the early workers? Is any work carried on now among these people? What are the results? What was the condition of the early settlers in the West? What led good men to organize to preach the gospel at home? Has the work grown and prospered? How much money is given a year for Home Missions? How much has been given in seventy-four years? Do these figures include all that has been done? How many freed-men were there at the close of the war? How many now? What has been done among them? Why is any work necessary in the cities? What has been done among the Mongolians? Is the work encouraging or otherwise? What bearing has the future of America on the world?

CHAPTER XV.

INDIA AND THE GOSPEL.

I. Sir William Hunter says India is a continent and not a country. Excluding Burma and Ceylon, India has an area of 1,587,000 square miles. It is as large as that part of the United States east of the Rocky Mountains. According to the same authority India is a museum of races differing in language and religion. The people are divided into two main classes: The Aryans, and the Non-Aryans. The Aryans belong to the same stock as the Greeks, Romans, Germans and English. The Non-Aryans are the aborigines. They are the Tamils, the Telugus, the Kanarese, and Malayalam. There are three hundred distinct languages and dialects. These dialects differ as widely as Italian and French, and as French and English. In religion the people are Hindus, Mohammedans, Jews, Sikhs, Parsees, and Christians. The most popular gods are those that deliver their worshipers from demons. The Mohammedans entered India and conquered much of it in the eleventh century. Their sway continued till the Sepoy mutiny in 1857. There are 50,000,000 Mohammedans in the country.

2. Christianity entered India at a very early day. In the second century the converts requested the bishop of Alexandria to send them a Christian teacher. Pantænus was selected and sent. The next missionaries came from Syria by way of Persia. The Roman Catholics came with the Portuguese. Their work has been carried on ever since. They have a cathedral in almost every city. They have 619 European missionaries and 668 native priests and 1,594,901 converts. The Danes began work very near the beginning of the eighteenth century, and the English Baptists near the close. Each factory had its chaplain and schoolmaster and provided a decent place of worship. The Sunday service was followed by gambling, shooting, drinking, and racing. Some of the leading officials lived in open sin. Drunkenness was considered an essential part of Christianity. Henry Martyn did not drink, and the people said he had turned Mussulman. The London Missionary Society entered India in 1805; the Church Missionary Society, in 1807; the American Board, in 1812; the English Wesleyans, in 1813; the Scottish Presbyterians, in 1830; the American Presbyterians, in 1834; the Methodist Episcopal Church, in 1856; the Disciples of Christ, in 1882.

3. At the present time there are sixty Societies laboring for the redemption of India. The foreign ordained missionaries number 868; the native ordained ministers, 797; the foreign lay workers, 118; the native helpers, 3,491; the foreign women, 711; the native women, 3,278. According to the latest census the Protestant Christians in British India number 648,843. The gospel is preached in churches, in the bazars, in the homes, and wherever the people will listen. Not only is the gospel preached, but the sick are healed. The foreign doctors number 168; the native doctors, 168; the mission hospitals and dispensaries, 166. Schools and colleges have been opened to train workers. There are 7,302 girls in boarding schools, 62,144 in day schools, and 135,565 in Sunday schools. In addition to all these 32,659 women are taught by the missionaries in their homes. The Bible has been translated into most of the languages. This is the most effective of all missionary agencies.

3. In some missions the success has been very great. The Gossner mission has recently celebrated its jubilee. This mission is among the Kols. The religion of the Kols consists in worshipping evil spirits. They think the gods are pleased by feasting, drinking and

dancing. The whole number of converts from the first is 52,246. Some have died, and some have gone to Assam, but 40,000 are alive and known. The Arcot mission was begun by Dr. John Scudder in 1819. He served the people as preacher, teacher, physician, translator and editor. His children and children's children to the fourth generation have walked in his steps. There are now 124 congregations, a Christian community of 6,504 souls, 122 schools with 4,577 pupils enrolled. The American Methodists report 25,000 conversions in one year, and over a thousand conversions a month since that time. Bishop Thoburn states that the Methodists in India number 55,000. Dr. Parker thinks that 90,000 at least have broken away from idolatry because of the preaching and teaching of this mission.

4. The Madura mission was founded in 1836. The present staff consists of thirteen missionaries, sixteen assistant missionaries, and 543 native agents. Schools have been opened for boys and girls; teachers and preachers are trained for service; hospitals and dispensaries have been provided for the sick. The adherents number 14,810; the youths in school, 6,873. The work in Tinnevely began more than a century ago. The Christian commun-

ity connected with the mission numbers 55,571; the young people under instruction, 19,564. The Society for the Propagation of the Gospel reports 42,170 adherents in the same field and 15,764 scholars. The whole number of converts in this district amounts to nearly 100,000 souls. The London Society has labored in Travancore, the stronghold of Brahmanism in Southern India. This mission has 41,000 converts, and 17,240 pupils in its schools. The American Baptists have done a great work among the Telugus. For years the success was so small that it was proposed to abandon the field. In the famine of 1876, the missionaries did what they could to save the people. One of the number was an engineer. He superintended the cutting of one section of the Buckingham canal. When the famine was over the people came to inquire about the gospel. In six months 9,606 were baptized. There were 2,222 baptisms in one day. There are now 56,683 native Christians connected with that mission. The societies that have had these large ingatherings have been at work for a long time. They reaped bountifully, but in order to do this, they sowed bountifully.

5. Burma has been annexed to India, and

is now a British possession ; the population numbers about 8,000,000. Judson reached Burma in 1813. After seven years he baptized his first convert. The American Baptist Society has 23 stations, 139 missionaries, 610 native preachers, 550 churches, and 30,253 communicants. The Karen Christians number 20,000. In Assam there are 7 stations, 33 missionaries, and 2,400 church members. Other societies are in Burma and are sharing in the work.

6. The British government has done much to aid the work in India. Its attitude is avowedly neutral. It does nothing directly in the interest of Christianity. Some of the officials are hostile and would gladly see every missionary leave the country. But whether they are friendly or hostile, they are helping the evangelization of India. The English have built 18,000 miles of railway, and strung 37,000 miles of telegraph wire, and organized a vast and complete postal system, and founded 130,000 educational institutions, and covered the land with courts of justice and hospitals and dispensaries. These are all evangelizing agencies. God is making every English officer to accomplish His purpose in India.

QUESTIONS.

How large is India? How are the people divided as to race? Have all the same language? What are the principal religions? When did the gospel first enter India? When did the Catholics come? What success have they won? When did Protestant societies enter? How many workers and converts are there now? How many medical men and hospitals? How many schools and scholars? What success rewarded the Gossner mission? The Arcot? The work of the Methodists? In Madura? In Tinnevely? In Travancore? Among the Telugu? Who carried the gospel to Burma? What has been accomplished there? Has the British government helped or hindered the work? How?

CHAPTER XVI.

CHINA AND THE GOSPEL.

1. China, including Manchuria and her colonial possessions, has an area of nearly 5,000,000 square miles. Her coast line is 4,400 miles long. In size, in position, and in her water-courses, China is not unlike the United States. Her mineral resources are varied and abundant. China has an estimated population of over 400,000,000. These vary somewhat in language and in religion, but they have many traits in

common. They are alike in their intense conservatism and hatred of all innovations, in their pride of race, and in their contempt for all outside peoples, and in their self-righteousness. Barbarians may and do sin; the Chinese do not.

2. China is the oldest nation in existence. Her records go back as far as the call of Abram. The nations of Europe are of yesterday when compared with her. She saw the rise and fall of Babylonia, Assyria, Persia, Israel, Greece and Rome. She had poets before Homer and David. "When the Britons wore skins, the Chinese wore silks." Dr. Williams says that a thousand years ago China was the most refined nation on the globe. Other nations have made progress; she has gone backward. His explanation is this: *China did not have the Bible*. She has ethics, but her ethical systems are not rooted in religion. Her learned men are either pantheists or atheists. The Chinese are not an inferior people. Sir Frederick Bruce maintained that Chinese statesmen were equal to any he ever met in any capital in Europe. Dr. Williamson spoke of the Chinese as the imperial race in the far east.

3. China contains one-fourth of all the people in the world. According to Nevius 1,700 of her cities are walled, and several of

these cities have each a population of one million. The Chinese have all the elements of a great race. They are peaceable, sober, industrious, economical, intellectual. Their system of competitive examinations has brought the ablest men to the front in the civil service. Their ingrained respect for parents and elders has secured the promised length of days. At the same time the people have been held down and kept back by false faiths and by a corrupt government. The roads and bridges are so bad that they cannot be worse. The cities are filthy and unwholesome. There is an air of decay about the temples and about all the public buildings. There are few signs of enterprise or progress. China moves, but her movement is like that of a glacier.

4. China has 300,000 temples, 4,000,000 idols, and spends \$400,000,000 a year on idolatry. There are three religious systems, namely, Confucianism, Taoism, and Buddhism. Confucius emphasized the five relations: That of emperor and officer; that of father and son, that of husband and wife, that of elder brother and younger, and that of friends. He had nothing to say of man's relation to God. Taoism is a superstitious system. It seeks the elixir of life and the philosopher's stone. The

heart is to be cultivated by retirement, austerity, and meditation. Buddhism came from India in the first century of our era. It proposes to give peace by eradicating desire. A woman can enter heaven only by becoming a man. Chinese belong to all three religions at the same time, and do not think they are inconsistent.

5. Christianity entered China, so it is believed, early in the sixth century. The reigning emperor investigated the new faith and said: "Let it have free course throughout the Empire." After his death earnest efforts were made to suppress it. John of Mount Corvin reached Peking in 1293. Kublai Khan kindly received him. These were turbulent times and Christianity made little progress. After the fall of the Mogul Empire, China was cut off from the west for about two hundred years. Xavier attempted to enter, but died on the coast. Matteo Ricci arrived in Canton in 1581. Soon after he made his way to the capital. He and his associates made a survey of the Empire, corrected the calendar, and cast cannon for the emperor. The missionaries, on account of quarrels among themselves and the consequences of these quarrels, were ordered to leave the country. Roman Catholicism was under the

ban till 1842. The latest reports give the following statistics: Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; native converts, 1,002,818. Their cathedrals are the finest buildings in China. The church is immensely wealthy.

6. Robert Morrison was the first Protestant missionary to enter China. He reached Canton in 1807. Public preaching was prohibited by law. He undertook to translate the Scriptures and to prepare a Chinese English dictionary. He died in 1834. The prospect was nearly as dark then as when he landed. The Nankin Treaty provided that five cities should be opened. These cities are : Canton, Amoy, Foochow, Ningpo and Shanghai. That was in 1842. The Tientsin Treaty was signed eighteen years later. It provided for the opening of other cities in the North. The whole Empire is now open. There are missionaries in all the provinces, except one. The treaties say that no one who quietly professes and teaches the doctrines of Christianity shall be harassed or persecuted on account of his faith. There are now over 600 ordained workers in China. There are in all about 1,700 missionaries. The converts number 85,000. In 1845 there were only six Chinese Christians in the

Empire. In the last thirty-five years the converts have multiplied two thousand fold. If they continue to increase at this rate for the next thirty-five years, they will number 26,000,000.

7. Schools, colleges and universities have been founded. These enroll 20,000 pupils. There are institutions in which the blind and deaf are taught. The missionaries have established sixty-one hospitals and forty-four dispensaries. The patients number 358,000 a year. This work conquers prejudice and opens hearts and homes to the gospel. Leper asylums have been opened. The missionaries protest against opium and foot-binding. In times of flood and famine and pestilence the missionaries are foremost in ministering relief. The first printing establishment dates as far back as 1833. One Mission Press in Shanghai issues 40,000,000 pages annually. The writings of Dr. Griffith John, Dr. Allen, Timothy Richard, and E. T. Williams, are read in all parts of the Empire. China was once regarded as the Gibraltar of paganism. Some one said its language was invented by the devil to keep out Christianity. The oldest and ablest workers are confident of victory. All the missionaries share in this feeling.

QUESTIONS.

What is the area of China? The population? In what respects are China and the United States alike? How old is China? Are the Chinese an inferior people? What elements of strength have they? What is the present condition of the country? Why no progress? What religions are found in China? What is the central thought in each? When did Christianity enter China? What was its fate? When did John of Corvin and Matteo Ricci arrive? Why were the Catholics expelled? When did they resume operations? Their present strength? When did Morrison reach Canton? What did he do? When and what five cities were open to the gospel? When were other cities opened? How many workers are now in the Empire? Converts? Schools? Pupils? Hospitals? Patients? What is the Press doing? What is the outlook?

CHAPTER XVII.

JAPAN AND KOREA AND THE GOSPEL.

1. Japan consists of four large and three thousand small islands, and is about the size of California. At the close of the war with China, Formosa became a Japanese possession. Japan has a population of 41,000,000. The people are intelligent, progressive, imitative, courteous and cleanly. They are not willing

to be behind any other nation on the globe. The government is said to be the oldest in existence: the present reigning family has occupied the throne for twenty-four hundred years.

2. With the coronation of the present emperor a new era began. It is called the era of enlightened peace. Japan ceased to be one of the "hermit nations," and entered into treaty relations with all the great powers of the world. Her public schools are after the American model. In these schools there are 3,000,000 children. The government is resolved that there shall not be a village with an ignorant family, nor a family with an ignorant member. The Imperial University ranks with the great schools in America and Europe. Twenty-five years ago there was no newspaper published in Japan, now there are 700 periodicals. Tokio alone has seventeen dailies. Japan has a parliament, a written constitution, a responsible cabinet, an army and a navy.

3. Xavier entered Japan in 1549. Roman Catholic Christianity took root and spread in parts of the empire. The government became suspicious of the missionaries, and drove them out. The converts were required to deny the faith, or be put to death. Thirty thousand refused to obey the edict and

were beheaded. Their bodies were buried in a common grave, and over that grave there was this inscription: "While the sun warms the earth, let no Christian be so bold as to enter Japan." As late as 1868 there were edicts along the highways to this effect: "The evil sect called Christians is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given." Japan was the land of the gods, and was not to be defiled with the feet of foreigners.

4. As Japan lies between China and America, she could not continue isolated. She was obliged to open her gates. In 1853 Commodore Perry entered the Bay of Yeddo. He came in the name of the United States and in the name of the Lord of hosts. He spread the American flag on the capstan, opened the Bible, and read and sang the one hundredth Psalm. He bore a letter from the president to the emperor. After delivering it he steamed away. The next year he returned for an answer. This action led to the opening of Japan to commerce and to the gospel.

5. Shintoism is the one faith indigenous to Japan. It is in essence a worship of ancestors and dead heroes. Confucianism was borrowed from China, and Buddhism from India.

The Japanese find no difficulty in accepting these three faiths at the same time. They are taught that they need no code of ethics. The Japanese have only to follow the promptings of their own hearts. Ethical codes are for the Chinese and other outside barbarians.

6. The first Protestant missionaries reached Japan in 1859. They labored twelve years for ten converts. The first church was organized in 1872. It consisted of eleven members. There are now twenty-seven societies at work in this field. The missionaries number 625; the churches, 364; the converts, 39,240; Sunday-school scholars, 29,957; native ministers, 258; unordained preachers and helpers, 536. The annual contributions amount to about \$35,000. The Greek Church reports 22,000 members; the Roman Catholics claim 49,280 adherents. The Bible has been translated and widely read. In one year 57,894 copies or portions of copies were circulated. In the war with China the government gave the Bible societies permission to distribute Gospels among the sailors and soldiers. This was an unprecedented recognition of the Christian religion.

7. Korea lies between China and Japan. It is about as large as Italy, and has a population of 18,000,000. About a century ago

Catholic missionaries began work in this country. They report 50,000 adherents. In 1873 John Ross of Manchuria spent some time in Korea and won a few to the faith. There are six missionary societies represented in Korea. Work is carried on in several large centers. There is an edict against the profession of Christianity, but it is a dead letter. The latest reports are most encouraging. A recent traveler saw some sorcerers surrender their instruments, and heard devil-worshippers confess Jesus Christ as Lord. Korea is one of the most hopeful of all the mission fields.

QUESTIONS.

How large is Japan? What is the population? What are some of the characteristics of the people? When did Japan cease to be a hermit nation? What is the attitude of the government toward education? How many papers are published in Japan? When did Catholicism enter? How many suffered martyrdom? How did the edicts describe Christians? How was Japan opened? What religions are prevalent in Japan? What is Shintoism? When did Protestants enter this empire? How many workers are there now? Converts? Native helpers? How many Greeks? Catholics? Where is Korea? What is the population? How many societies are at work there? What is the prospect of success?

CHAPTER XVIII.

AFRICA AND THE GOSPEL.

1. Africa is the second great division of the globe in point of size, but by far the least important as regards civilization and progress. The valley of the Nile was known in the earliest period of history as a nursery of commerce, art and sciences. But while Egypt was flourishing the rest of the continent was almost wholly unknown. "Darkness covered the land, and gross darkness the peoples." This continent so long shrouded in mystery has, in modern times, been partly opened by explorers and missionaries, and commercial and military agents.

2. Africa has an area of 11,500,000 square miles. It will help us to grasp these figures if we think that this continent is three times as large as the United States, including Alaska, or larger than all Europe and North America combined. Its chief rivers are: The Nile, the Niger, the Zambesi, the Orange, the Congo, the Senegal, and the Gambia. In the interior great lakes have been discovered where once the country was thought to be desert.

3. The population is estimated at about

190,000,000. These represent several races, and languages, and religions. There are six racial groups, and the differences are many and great. Dr. Cust says that the languages of Africa number 438. Most of the people are fetish-worshippers. They take a piece of wood or soap and make it the subject of brutish and superstitious worship. Human sacrifices are frequently offered. One fourth of the people are Mohammedans. Every Moslem, no matter what his calling, is a propagandist. The slave-stealer is as zealous for the faith of the prophet of Arabia as if he lived in a mosque. Three millions are nominally Christians; one-half of these are Copts and Abyssinians. There are a million Jews and 250,000 Hindus.

4. The Portuguese explored parts of Africa in the fifteenth century; the Dutch gained a foothold in the southern part in the seventeenth. Livingstone spent twenty-four years exploring the interior. Among the other distinguished men who preceded and succeeded Livingstone in this field were: Mungo Park, Krapf, Robinson, Burton, Speke, Grant, Baker, Schweinfurth, Cameron, Stanley, and Thomson. As the nature and value of this continent became known, the nations of Europe established protectorates over large portions.

Thus, France claims 3,000,000 square miles; England, 2,810,000; Germany, 823,000; Portugal, 842,000; Italy, 600,000; Spain, 243,877. The Congo Free State has an area of 900,000 square miles, and is under the control of Belgium. There are only 2,000,000 square miles left for the natives. It is not known how soon this fragment will be partitioned among the great powers. Once the complaint was that the people were being taken from Africa; now Africa is being taken from the people.

5. The Moravians entered Africa with the gospel in 1736. The climate was deadly and they were obliged to retire. The next year they entered at another point, but the Dutch colonists disliked them and drove them out. In 1792 they returned and established themselves in the land. Later on other societies began work. Thus the London Society sent out men in 1798; the Church Missionary Society, in 1804; the Wesleyans, 1811; the American Baptists in 1821. There are now forty-two Protestant societies represented. There are 1,168 missionaries; 1,000 stations, and about 1,000,000 adherents. There are about as many Catholic converts. The whole Bible has been translated into thirteen languages; the New Testament into ten others, and portions

into forty-three others still; making sixty-six in all.

6. This work has not been carried on without great sacrifices. Africa has been called "the white man's grave." Of the eighty-five missionaries sent to Sierra Leone in twenty years, fifty-four died and fourteen returned with broken health. Out of eighty-one sent out by another society in the same number of years, forty two died, whilst several were obliged on account of sickness to leave the field. "A chain of graves stretches over this land, all brightened with the glow of consecrated lives and martyr deaths, telling at what cost the church of Christ has gone forth to the redemption of Africa." This land has been consecrated for ever by the lives of Moffat, Livingstone, Johnson, Crowther, Steere, Mackay, Arnot, Hannington, Greenfell, Cross, the Combers, Coillard, Hore, and many others.

7. The gospel has won and is winning signal victories in Africa. Kingsley spoke of the natives as poor brutes in human shape. The Portuguese regarded the Hottentots as a race of apes, and wrote over their church doors: "Dogs and Hottentots not admitted." Dr. Pritchard says: "It is indeed surprising, after all that we have heard of the sloth and

brutal sensuality of the Hottentots, to learn that no other uncivilized race has given a more willing ear to the preaching of Christianity, and that none has been more strikingly and splendidly impressed by its reception." Africaner was an outlaw; he was an incarnate fiend. He became a Christian, a helper in the mission, a winner of souls. Stanley tells of the Christians of Uganda. They endured the most deadly persecutions—the stake and the fire, the cord and the club, the sharp knife and the rifle bullet.

8. Something has been done; but the great field has hardly been touched. Missionaries have pressed in from the Cape and along all the large streams; but there remains yet very much land to be occupied. Some one has said this: "One-eighth of the pagan population of the world is in Africa. From Senegambia, 4,500 miles across to Abyssinia, there are ninety million people, and one hundred languages into which the Word of God has never been translated. It lies unentered, almost untouched. The Koran is carried thither by the Arab. Is the gospel carried by Christians? No. Traders have reached the heart of the country. Gin and gunpowder are find-

ing their way in thither, but the messengers of Jesus—the water of life, not yet.”

QUESTIONS.

How does Africa compare with the other continents in extent and importance? How many square miles are there in Africa? What are some of the rivers? The population? How many races? How many languages? What is the religious condition of Africa? By whom has Africa been explored? How have the nations of Europe divided the territory among themselves? Who brought the gospel to South Africa first? What other religious bodies followed? How many missionaries are there now in the field? Adherents? Catholics? What about the climate? Have missionaries suffered severely? Has the work prospered? Have people been saved? Is the present force sufficient? Is the ground fully occupied?

CHAPTER XIX.

TURKEY AND PERSIA AND THE GOSPEL.

I. The Turkish empire has a population of 33,559,787, and an area of 1,652,533 square miles. Palestine, Arabia, Syria and all Asia Minor are under Turkish control. The Sultan is the spiritual head of 190,000,000 souls. Most of the Turkish subjects are Mohammed-

dans. Their creed is, "There is no God but God, and Mohammed is the prophet of God." They are noted for their violence, sensuality, debasement of women, and devotion to the Koran. There are fourteen Christian sects in the empire. Among these are the following: Syrians, Greeks, Armenians, Copts and Roman Catholics. These peoples have corrupted forms of Christianity. They have a name to live, but they are dead. When the Mohammedans saw the worship of the first missionaries they said: "These are Moslems." They saw no cross or picture or any material object of worship. These sects represent the subject races, and live on sufferance.

2. The Turkish empire is bankrupt. Everywhere there are signs of decay. At one time Mohammedanism was a victorious faith; it seemed destined to take the world. Charles Martel broke its power in the west. In 1683, its advance in the east was arrested under the walls of Vienna. Since that time Turkey has lost Hungary, Transylvania, Croatia, Bessarabia, Servia, Greece, Moldavia, Wallachia, Bosnia, Bulgaria, Roumelia, Thessaly, Algeria, Tunis, Cyprus, Massoah, and Egypt. The day of the Turk's departure from Europe cannot be long delayed. The recent massacres

are the effects of this conviction in the mind of the Sultan. He is violent because he sees that his time is short. He sees among Christians energy, intelligence, hopefulness, while among the Moslem people there are no signs of progress, and he is alarmed.

3. The American Board sent its first agents to Turkey in 1820. There are now twenty-six central stations, over three hundred out-stations, 176 American missionaries, and property worth \$650,000. The work has five departments: Evangelistic, educational, medical, publication, and relief. In famine, pestilence, or persecution, the last is the most important. There are fifty-four colleges and high schools and four theological seminaries and seven hundred village schools. The whole number under instruction is 20,496; the whole number of native teachers, 564. Medical work is carried on in Aintab, Cæsarea, Mardin and Van. The present number of churches is 125; members, 12,787; native ordained preachers, 100; unordained, 128; places for stated preaching, 327; average congregations, 34,373.

4. The Foreign Christian Missionary Society began work in Turkey in 1879. The gospel was preached publicly and from house to house. Schools were opened and children

taught. Tracts were published and scattered far and near. The workers made long tours through the empire and gathered the believers into churches. Constantinople and Marsovan are the two principal centers. The whole number of converts from the first is about one thousand.

5. The Presbyterians of the North are at work in Syria. There are sixteen men and twenty-three women on the staff. There are five central stations: Beirut; Tripoli, with twenty-seven out-stations, reaching to Aleppo; Abeih in Mt. Lebanon, with twenty-eight out-stations; Zaleh in Cœle-Syria, with nineteen out-stations; Sidon, with twenty-four, and reaching nearly to Galilee. The gospel is preached at ninety-one places. In 127 primary schools there are 6,384 pupils, while hundreds are being trained in the high schools, academies, and seminaries. The Syrian Protestant College has 292 students in the preparatory, collegiate, and medical departments. The Theological Seminary has a strong staff of teachers. The large hospital belonging to the Knights of St John is under the control of the Medical Missionaries. The Mission Press prints 25,000,000 pages annually. In sixty years 1,650,000 copies of the Bible have

been circulated. The Kaiserswerth Deaconesses have an orphanage. The Society for the Support of British Syrian Schools has seven schools and a training institution. The Irish Presbyterians carry on work in Damascus; and the United Presbyterians, in Latakia.

6. There are several societies represented in Palestine. There is one missionary for every one thousand Jews. The Church Missionary Society has an evangelist, a medical missionary, and a teacher in every important town in Palestine. This society has gone down into Philistia, over into Moab, and up as far as Syria.

7. The work in Turkey is conducted in the face of many difficulties and discouragements. Nothing can be done among the Moslems. The Government will permit the publication of no book or paper attacking Mohammedanism. No new school can be opened without the consent of the Sultan. That is, it can not be opened at all. No permit to erect a school or church can be obtained. Old laws are strictly enforced, and new laws more severe than the old are enacted. Officials are suspicious and scent mischief where none exists. There is an imperial rescript in which religious liberty is accorded the Moslems, but this is a dead letter. If a Moslem should become a Christian he

would be drafted into the army and sent to some remote province. That would be the last his family would ever hear of him.

8. Of the 9,000,000 souls in Persia, 8,000,000 are Mohammedans. The Armenians number 43,000; the Nestorians, 23,000. Henry Martyn spent a year in Persia completing his translation of the New Testament. That was in 1811. Other missionaries followed. The main work is under the care of the Presbyterian Board. There are now thirty-seven churches; 2,443 communicants; 361 native Christians engaged in the work, and 3,341 children are under instruction. Dr. Labaree has revised the Syrian Bible, and the American Bible Society has published it. There are the same difficulties in the way of the work in Persia that are found in Moslem lands; but the Lord reigns and his purposes can not be defeated.

QUESTIONS.

What is the population of Turkey? What is the leading faith? What other faiths are represented? What is the area of Turkey? What lands has the Empire lost? What is the present condition of Turkey? When did the American Board begin work? What has been done? When did the Foreign Christian Missionary Society begin work? What are its principal

centers? How many converts are reported? What Board is at work in Syria? What has been accomplished? What society has done most in Palestine? Is the work in Turkey difficult? What are some of the difficulties? What has been done in Persia?

CHAPTER XX.

SOUTH AMERICA AND MEXICO AND THE GOSPEL.

1. South America was discovered by Pedro Cabral, A. D. 1500. This continent is nearly twice as large as Europe; it contains one-eighth of the land surface of the globe. It has three mighty rivers: The Amazon, the La Plata, and the Orinoco. South America is divided into fourteen countries. These countries have an estimated population of 37,000,000. The Fuegians of Cape Horn are the lowest in the scale; the Europeans and North Americans are the highest. There are 5,000,000 aborigines, half-castes, Chinese coolies, and foreigners from almost every country under heaven. North America was settled very largely by Protestants; South America was settled very largely by Roman Catholics. The civilization of North America is "Puritan, prosperous, powerful,

progressive;" the civilization of South America is Catholic and stationary.

2. South America has been called *the Neglected Continent*. There are 265 missionary societies in existence; of these only sixteen labor in this vast field. The Moravians entered *Dead Man's Land* in Dutch Guiana. They knew there was no worse climate anywhere. They died before they could preach. Others took their place and perished. 'In the first fifty years there were more deaths than converts. Every soul saved cost a missionary's life.' They toiled and suffered and in due season they reaped a great harvest. Two-thirds of the whole population of Paramaribo are believers. Allen Gardiner and several companions went to Tierra del Fuego. They were plundered by the savage natives and forced to seek shelter in dark caverns; these caverns were invaded by the stormy tides; their provisions gave out, and all hope of supplies from England failed; they died of starvation. In these dark days Gardiner wrote: "I tasted nothing yesterday. Blessed be my Heavenly Father for the many mercies which I enjoy—no pain, nor even cravings of hunger, though scarcely able to turn on my bed." Two days later he wrote: "Great and marvelous are the

loving kindnesses of my gracious God unto me. He has preserved me hitherto, although without bodily food for three days, yet without any feeling of hunger or thirst." In view of death he said: "Should we languish and die here, I beseech thee, O Lord, to raise up others and send forth laborers into thine harvest." "I trust poor Fuegia will not be abandoned. If I have a wish for the good of my fellowmen, it is that the Tierra del Fuego Mission might be prosecuted with vigor." This mission was vigorously prosecuted, and these degraded people were uplifted and ennobled. Darwin did not think it was possible to make the Fuegians honest. When he learned of the triumphs of the gospel among them, he wrote: "The success of the Tierra del Fuego Mission is most wonderful, and charms me, as I had always prophesied utter failure."

3. There are now sixteen societies represented in this continent. The whole number of workers, including unordained men, single women, and missionaries' wives, is less than 400. The communicants do not exceed 15,000. Of the whole population not more than 4,000,000 have heard the message of salvation. Venezuela has a population of 2,200,000, and has only one Protestant missionary; Colombia

has a population of 4,000,000, and eleven missionaries; Ecuador has a population of 1,000,000, and has no missionary; Peru has a population of 3,000,000, and two missionaries; Bolivia has a population of 1,450,000, and has no resident missionary; Chili has a population of 3,300,000, and has sixty-one missionaries; the Argentine Republic has a population of 4,000,000, and only a handful of workers; Paraguay has a population of 400,000, and has five workers; Uruguay has a population of 7,750,000, and has two stations; Brazil has a population of 16,000,000, and has eighty-one missionaries. More than half a century ago Allen Gardiner wrote; "While efforts to spread Christianity in other parts of the world are carried on with vigor, all animation dies when South America is but hinted at. Collective voices seem to say with a soft murmur, 'It is the natural inheritance of Pope and pagan—let it alone.' " These words are still true.

4. Mexico, our neighbor on the south, has a population of nearly 12,000 000. Thirty-eight per cent. are Indians, few of whom can be called civilized. As in South America, and in the little Republic of Central America, Roman Catholicism is the dominant faith. The government is tolerant and the people are free

to accept Protestantism. It is now about a quarter of a century since missionary work began in this land. The latest statistics are as follows: Missionaries, 177; native workers, 512; organized churches, 385; communicants 16,250; children in the mission schools, 5,000; in Sunday Schools, 10,000. Mexico has made great progress in recent years. Being so close to the United States they cannot go back or stand still.

QUESTIONS.

When and by whom was South America discovered? What are the great rivers of this continent? What is the population? What is its character? What is the dominant faith? Why is South America called *the Neglected Continent*? What did the Moravians suffer and accomplish? What was the fate of Allen Gardiner? What was Darwin's testimony? How many workers are there in this continent? How are they distributed among the different countries? What is the population of Mexico? What has been done in this field? How many missionaries, churches, converts, are there?

CHAPTER XXI.

THE ISLANDS AND THE GOSPEL.

1. Some of the early missionaries of the modern period went to the islands with the gospel. A century ago the largest fields were closed against missionary enterprise. This was the case as respects China, Japan, India and Africa. The islands were open, and the people were willing to hear the message of salvation. Some of the most signal victories of the gospel were won in the islands.

2. The first missionaries to the Sandwich Islands began their work in 1819. Captain Cook discovered these islands. The people were drunkards, thieves and profligates. The family relation was unknown. Two-thirds of the children were strangled or buried alive in infancy. The sick were removed to a distance and left to perish. The aged and infirm were thrown over precipices. Human sacrifices were frequently offered. It was not long till some converts were made. In course of time the whole population was brought under Christian influences. The record of Titus Coan's work reads like a chapter in the book of Acts. The people left their homes and built huts near his residence, that they might learn the way of

life. There were meetings daily. The congregations ranged from 3,000 to 6,000. The people confessed and forsook their sins. They were changed in heart, in thought, and in character. Fifty years after the work began on that group, it closed. Then the believers formed a society to carry the gospel to Micronesia.

3. The New Hebrides were evangelized by Geddie, Gordon, Calvert and Paton. Geddie did most of his work on one island. On his grave there is an inscription which runs thus: "When he came among us, there were no Christians; when he left us, there were no heathen." Gordon was killed. Paton was opposed and threatened. The people tried to drive him away; he would not go. He lived to see 14,000 converts. He is still alive, and may see as many more before he goes to his long home.

4. Fiji was the darkest place on earth. The people were without a written language and without morals. As many as a hundred human bodies were cooked at one time. Prisoners were fattened like swine for the slaughter. Whole villages were depopulated to supply their neighbors with fresh meat. Now cannibalism is unknown. Out of a population of 120,000, there are 102,000 who regularly at-

tend public worship. These people send out workers into the regions beyond. Some years ago fifteen men were wanted to go to New Guinea. The climate was bad ; the work was dangerous. Some of those who had gone before were speared to death or died of fever. These things did not daunt them, and forty volunteered for the service.

5. John Williams landed in Samoa in 1830. In a few years he gathered all the people into schools and churches and homes. In a decade 30,000 embraced the gospel, and heathenism passed rapidly away. The Bible was translated, and an edition of 10,000 copies was exhausted in seven years. In addition they send \$6,000 annually to the London Missionary Society. The same missionary went to the Hervey group. He found them without a written language; he left them reading the Bible in their own tongue; he found them ignorant of the nature of worship; when he left them they had family prayer every morning and evening.

6. Hiram Bingham was the apostle to the Gilbert Islands. He and his wife were left alone with God among a savage people. They began at once the study of the language. As no one understood English, this was slow work.

They picked up word after word, till in six months they were able to address the people on gospel themes. They went from one island to another and preached Christ wherever they found one to listen. They undertook to reduce the language to writing. He spent twenty-one years in translating the entire Bible. The people on these islands have been won to the faith.

7. On Savage Island all captives and strangers were offered in sacrifice. Some converts from the Society Islands undertook to introduce the gospel. The attempt cost them their lives. Three years later a native made another trial. He was taken in a ship as near as it was thought prudent to go. Fastening his clothes and a Bible on his head he swam ashore. He was seized and was about to be sacrificed. He made himself understood and was allowed to deliver his message. The people were interested and spared him till the next day. Having gained their ears he soon gained their hearts. By his labors he revolutionized the Island. Savagery was renounced, and the people wanted to be taught the Christian way.

8. According to Dr. Dennis there are in the Pacific thirty-eight groups and 2,000 islands, with an estimated population of 10,000,-

ooo. Fourteen groups are practically evangelized. These are the following: The Sandwich, Marquesan, Fiji, Gilbert, Ellice, Caroline, Samoan, Friendly, Hervey, Loyalty, Tokelau, Austral, New Hebrides, and Society. Several other groups have been touched. On all these islands there are 2,260 stations, 1,369 churches, 58,000 communicants, 225,000 adherents, 1,200 ministers, 9,074 unordained helpers, 2,398 schools, and 68,000 pupils. The whole Bible has been translated into nine languages, and parts of it into thirty-three languages. Three hundred and fifty islands are centers of gospel light. It will be seen that 1,650 islands and 9,000,000 souls are yet in the densest darkness.

2. In other islands good work has been done. This is true of Formosa, Madagascar, Ceylon, Borneo, Hong-Kong, Singapore, New Zealand, New Guinea, Sumatra, Java, Celebes. At the beginning of the century the people of Madagascar were pagans. The first workers were told they might as well try to convert sheep or asses. There are 230,000 adherents there now. The converts have been tested by years of persecution. Madagascar is the "pearl of the mission fields." Of the Maories of New Zealand Bishop Selwyn said, "I seem to see a

nation born in a day." Karl Ritter spoke of the work there as the standing miracle of the age. Among the Dyaks of Borneo no one was allowed to marry who could not show a number of heads which he had recently struck off. Now they are living in accordance with the gospel. Makay found Formosa in darkness. There were no schools or churches or hospitals. There are now hospitals and churches, native evangelists and teachers, schools and colleges, and the native Christians largely support them. Over the post office in Hong Kong are the words: "As cold water to a thirsty soul, so is good news from a far country." God's intention is that every continent and every island of the sea shall hear the gospel of salvation.

QUESTIONS.

Why was so much done on islands? What was the condition of the Sandwich Islands a century ago? When did the gospel reach them? What changes have been wrought? What did Coan accomplish? Who carried the gospel to the New Hebrides? What was the condition of Fiji when the gospel was brought there? Who evangelized Samoa? Who was the apostle of the Gilbert Islands? What was done on Savage Island? How many groups are there in the Pacific? What has been done? What remains? In what other islands has the gospel been preached? How has it affected the peoples?

CHAPTER XXII.

THE AMERICAN CHRISTIAN MISSIONARY
SOCIETY.

1. This is the oldest missionary organization among the Disciples of Christ. It was founded in Cincinnati, October 24, 1849. Alexander Campbell was its first president. He continued in the office till his death in 1866. The men who organized this society were approved of God and honored with the confidence of their brethren. Among them were the following: D. S. Burnet, W. K. Pendleton, Isaac Errett, James Challen, Charles Louis Loos, J. W. McGarvey, Benjamin Franklin, Walter Scott, John T. Johnson, L. H. Jameson, Jonas Hartzell. In later years men as true and as able came to the help of the Lord under the direction of the society. Nearly every name whom we have been taught to revere for sacrifice and leadership is found on the roster of the officary and supporters of this organization. Our chief editors, writers, educators and ministers have either served under its appointment, or have contributed to its port by pen and tongue and purse.

2. The American Christian Missionary Society was organized to do work at home and

abroad. Dr. James T. Barclay offered to go to Jerusalem with his family to preach the primitive gospel. The thought of beginning work in the Holy City thrilled all hearts with joy. James Challen said: "The pillar of cloud will yet cast its shadow over the infant mission to be established in Palestine, and the gleams of the pillar of fire will yet shoot upward to the skies, and be a beacon of hope to the outcasts of Israel and the benighted heathen." Dr Barclay began work in 1850. The mission was discontinued in 1861 on account of the civil war.

3. In 1853 Alexander Cross, a liberated slave, was sent to Africa as a missionary. Soon after reaching the field he took the African fever and died. Missions to the Cherokee Indians and to China were planned, but suitable men could not be found to go out as missionaries. In 1858 J. O. Beardslee and family were sent to Jamaica to found a mission. He spent six years on that island. This mission was afterward transferred to the Christian Woman's Board of Missions.

4. The Society began work at home in 1853. Since the organization of the Foreign Society all its work is on this continent. Much of its work is done in co-operation with

local and state boards. The first work done in Chicago by this board was done in 1854, P. F. Hall being supported as minister. The Central Church is one result. While Nebraska was a territory D. R. Dungan was appointed missionary evangelist. Finding the work too great he asked for help R. C. Barrow was sent to be his associate. Together they organized 122 churches in Nebraska.

5. The American Society has assisted in planting churches in many cities. A few of these are mentioned here: Boston, Buffalo, Rochester, Syracuse, Philadelphia, Pittsburg, Toronto, Columbus, Washington, New Orleans, Galveston, Houston, San Antonio, Portland, Spokane, Seattle, Salt Lake City, Denver, St. Louis, Wichita, Kansas City. Besides this it has laid the foundations of the cause in Nova Scotia, Minnesota, Oklahoma, Indian Territory, Dakota, Kansas, Nebraska, Washington, California, Oregon. At the present time the work extends from Maine to Oregon, and from Canada to Florida and Texas. From 1849 to 1897 this society has organized 2,100 churches; baptized 31,204 penitent believers; and collected and disbursed \$1,197,699.41. This is only a part of its work. Churches have been helped to secure preachers and buildings.

State and district organizations have been guided and strengthened. A missionary atmosphere has been created. Because of its work other societies have found it easier to live and triumph. The tree is known by its fruits. By this test the American Society wishes to be judged. If it were to cease operations to-day and nothing more could be shown than its tattered banner and silent guns and the noble army enlisted by its agents, its history would be a glorious one.

6. The American Society is sustained by the free-will offerings of the churches and individual members. The first Sunday in May is the time for the one annual offering in the churches for the support of this enterprise. The Society asks that its claims for liberal gifts be carefully considered. All our missionary undertakings succeed in direct proportion as the Home Mission work is made aggressive and successful. In hundreds of places fainting disciples are needing organization and care. A little help now will bridge the chasm between failure and success. The Society asks for an enlarged support because of its enlarged obligations. Recently the Acting Board has voted to unite with the local Boards of fourteen states and territories in supporting mission

work within their boundaries. The society asks the attention of the brethren to the work of city evangelization. The splendid results obtained in Chicago justify us in planning for the initiation of this work in other cities at once. As we hope to be strong in the centers of influence, we must make this department of missionary work prominent in our plans. The American Society asks Christian Endeavor Societies, in connection with their Good Citizenship work, to give sympathetic attention to Home Missions. America needs Christ for the solution of her problems, as Christ needs America for the conquest of the world.

7. Most of the states have their own societies. In 1849 the churches in Indiana and Kentucky began to co-operate. The Ohio Society was organized in 1851. Half the churches in Ohio owe their existence, under God, to this society. What is true of Ohio is true of Missouri, Kentucky, Indiana, Illinois and other states. The state societies report 193,371 baptisms, 101,787 other additions, and \$3,373,064.75 raised for the work carried on under their auspices. If we add those reported by the American Society we will have about 250,000 baptisms, 119,862 other additions, and \$4,570,764.16, raised and disbursed. Hundreds of congregations have

been saved from discouragement and dissolution; weak churches have been made strong; preachers have been put to work; and God has been honored by these missionary organizations.

QUESTIONS.

When and where was the American Society founded? Who were some of the men that took part in its founding? What was the object of this society? Who was the first missionary sent out? Where did he go? How long was this mission continued? When and by whom was Africa entered? What was the fate of this man? Why were not other missions founded? Where did J. O. Beardslee go? What is the present field of the American Society? With what other organizations does it co-operate? In what cities and states has this Society helped to plant churches? How much money has it collected and disbursed? How many baptisms are reported? What other good work was done? How is the American Society supported? What are some of its claims for liberal offerings? What new work has it recently undertaken? When did the states begin to organize to carry on mission work? What have they done? How many additions do they report? How much money have they raised? What else have they done? Judging these societies by their fruits, what should be said about them?

CHAPTER XXIII.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

1. On the twenty-first day of October, 1874, seventy women representing six states met in Cincinnati and organized this association. They walked by faith, not by sight. Their supreme desire was to do, for Christ's sake, whatever they could to have his salvation made known wherever there were souls to be won into his service. Every step of the way in which this work has gone forward has been marked by a full dependence upon God for guidance and a glad acknowledgement of him in all the fruits borne. The object of this organization is to cultivate a missionary spirit, to encourage missionary effort in the churches, to disseminate missionary intelligence and to secure systematic contributions for missionary purposes.

2. In January, 1876, the funds in hand were sufficient to send one missionary and his family to Jamaica. The work then adopted on that island has remained a mission of this Board. There are now nineteen churches and eleven missionaries there. In 1882 four young women were sent as its first missionaries to

India. They are still in its employment in that field. Four stations, namely, Bilaspur, Bina, Mahoba and Deoghur, are occupied by fifteen missionaries.

3. In 1886 the Young People's Department of the Woman's Board was begun by the organizing of Mission Bands. Later all boys and girls taking part in this mission work were called "The Builders." Most of the buildings for which the Builders have provided the funds have been erected in India. These comprise the bungalow in Bilaspur built by Miss Graybiel; the Chata school building and the hospital buildings finished in 1895; the bungalow in Bina and the bungalow and orphanage buildings in Mahoba. Others will be erected in these stations and at Deoghur in the near future.

4. In the United States, Montana and Colorado have been adopted by the Woman's Board as its special field. In other states the cause of primitive Christianity has been planted and upheld by appropriations for state evangelists and local preachers. These have thus formed two classes of Mission work. Those permanently adopted have been maintained with what reductions could be made from year to year. The appropriations for the other

class have been given in different sections as the sufficiency of funds and promise of the work would permit.

5. One of the objects of the Board, as formulated in its constitution, is the maintenance of schools. These have been supported in Jamaica and India under the direction of its missionaries. The Mountain Mission at Hazel Green, Kentucky, is a school of the academic grade. In it young men and women who wish to become district school teachers in the state are taught. A Chinese school is taught in Portland, Oregon, under the superintendency of Jeu Hawk, a native of China. He was led to Christ in St. Louis and educated in Drake University. The most recently inaugurated school work is at C. Juarez, Mexico. Miss Bertha C. Mason teaches there, and M. L. Hoblit conducts evangelistic services.

6. After the mission church had been established in Ann Arbor, Michigan, to provide a church home for our young men and women in the university, the door of opportunity was opened for this Board to take the initial step in the plan of Bible teaching that provides for Bible Chairs beside state universities. The students are taught to rightly divide the Word of God; the literary beauties and divine and

transforming power are set forth. This work has appealed to all the best educators; it is being richly blessed of God to the helping of all our missions and the true upbuilding of Christian character.

7. The organic part of the Christian Woman's Board of Missions comprises local missionary societies called auxiliaries and the various societies in the young people's department. This Board has from the first stood for the education of heart and head. The belief is strong that, when the heart holds Christ as King, and the head becomes intelligent concerning God's Word and the condition of humanity in the world, the means to carry the gospel to each unsaved soul will not be lacking.

8. Two papers, the *Missionary Tidings* and *Junior Builders* are published each month. These give reports from the societies, letters from the missionaries, messages from national and state officers and programs for the monthly meetings. The motto under which all this work goes forward is: "The love of Christ constraineth us." Sample copies of the papers and price lists of the leaflets, which assist in the study of the work, will be furnished upon application to Miss Lois A. White, 160 N. Delaware St., Indianapolis, Indiana.

QUESTIONS.

When was the Woman's Board organized? What is its purpose? When was the first worker sent out? Where was he sent? How many churches are there in that field now? How many young women were sent to India? How many stations have been opened there? What is the special work of the Builders? What buildings have they paid for? What states has this Board adopted? Where have schools been opened? Where have Bible Chairs been established? What is the object of these Chairs? What papers are published by this Board? What do these papers contain?

CHAPTER XXIV.

THE FOREIGN CHRISTIAN MISSIONARY
SOCIETY.

I. This society was organized in Louisville, Kentucky, October 21, 1875. Its object is to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded. Its principal place of business is in Cincinnati, Ohio. Isaac Errett was its first President; Robert Moffett, its first Corresponding Secretary; and W. S. Dickinson, its first Treasurer. Its officers for the current missionary year are: President, C. L. Loos; Vice-Presidents, J. A. Lord, L. E. Brown, G.

A. Miller, I. J. Spencer, W. S. Dickinson; Recording Secretary, S. M. Cooper; Corresponding Secretary, A. McLean; Treasurer, F. M. Rains.

2. Work is carried on in six fields, as follows: England, Scandinavia, Turkey, India, Japan, and China. Its agents preach at seventy-eight stations and out-stations. Schools have been opened in India, China, Japan and Turkey. Medical missionaries are at work in these four fields. Great numbers of Gospels and tracts have been sold. The Word of Life has been carried into many homes by the women connected with the missions. There are now 142 missionaries and helpers laboring under the auspices of this Society. Of these forty-two are men, thirty-four are women, and sixty-six are natives. Of these again, thirty-three are in India, thirty-eight are in Japan, forty-nine are in China, fourteen are in Turkey, eight are in Scandinavia, and ten are in England. The receipts for the first year amounted to \$1,706 35; for the last year (1896), to \$93,867 21. The whole amount received from the first is \$902,712.51. The additions aggregate 8,326.

3. The Foreign Society was organized to work in non-Christian lands. Its founders

were ambitious to preach the gospel where Christ had not been named, that they might not build upon another man's foundation. The reason the Society did its first work in Europe was that men could not be found to work in Asia and Africa. The leading spirits in the society felt that it ought to have workers along the Nile and the Niger and in the crowded cities of Japan and China. Had qualified men been found ready to go, they would have been sent. H. S. Earl was going to England at his own charges. It was thought by many that it would be a good thing for him to be connected with the Society. The sainted Timothy Coop and his sons pleaded that more men might be sent to England and contributed very liberally towards their support. J. H. Garrison and W. T. Moore and others pressed the claims of this field upon the Society. There are now fourteen churches, 2,007 members, and 2,184 Sunday-school children in England connected with the Society. There are men at work in London, Southampton, Liverpool, Birkenhead, Margate, Chester, Lancaster, Gloucester, Southport, and Cheltenham.

4. Dr. A. Holck opened a preaching place in Copenhagen, Denmark, in June, 1876. There is now a flourishing church in that city.

As a result of his writings and preaching there are twenty places in Norway where the gospel is preached regularly. At ten of these places there are church buildings. Dr. Holck is anxious to enter Sweden. He believes that if he had \$10,000 a year he could capture all Scandinavia. There are 1,076 members in the churches in Scandinavia, and 369 children in the Sunday-schools.

5. G. N. Shishmanian was sent to Constantinople in 1879. He has a church and a school in that city, and has opened stations in Bardizag, Smyrna, Sevas, Zarah, Antioch, Biridjek, and Giol Dagħ. He has gone out over the Empire and has preached in many towns and villages. Six years after his arrival Dr. Garabed Kevorkian joined him. He lives in Marsovan. He has charge of the work there and in Kapon Kara, Haji Keni, and in Chec-harshambēh. Some work has been done in Marash, Aintab, and Alboostan. The converts number 943; the pupils in the Sunday-schools, 374; the pupils in the day schools, 260. During the last year fifteen have suffered martyrdom. Turkey has two chapels, one in Smyrna, and one in Marash.

6. The mission in India was founded in 1882. In September of that year G. L. Whar-

ton and Albert Norton and their families and four ladies sent by the Woman's Board sailed from New York. The workers have been reinforced from time to time. The stations occupied are as follows: Hurda, Bilaspur, Mungeli, Charwa, Rahatgaon, and Damoh. The work has several branches; the evangelistic, the medical, the educational, and the literary. G. L. Wharton has charge of the Bible and Training School in Hurda. Dr. Durand has the superintendency of the hospital and dispensary and carries on work among lepers. Mrs. Jackson teaches the boys; Miss Judson teaches the girls; Miss Thompson works among the women in Hurda and in the region round about; Mrs. Wharton conducts the book-shop. In Bilaspur M. D. Adams preaches and teaches; Mrs. Adams looks after the bookstore, and does what she can for the women and children. E. M. and Dr. Gordon are located in Mungeli and have charge of all the work at that station. Mr. and Mrs. J. G. McGavran and Miss Josepha and Miss Stella Franklin and Dr. Mary T. McGavran are in Damoh. There are a hundred boys in the orphanage. These must be cared for and taught. Buildings are in course of erection. The contractor must be watched all the time. There are

now 124 converts in this mission, 566 children in the Sunday-school, and 299 in the day school.

7. Japan was entered in 1883. G. T. Smith and C. E. Garst and their families were the pioneers. The following places are occupied: Tokio, Akita, Shonai, Innai, Arakawa and Honjo. There are other places where the gospel is preached statedly by agents of the Society. Japan has five chapels and two homes. In the Girls' Home young women are trained to help in the mission. A Bible school has recently been opened. There is an industrial department in this school. This is to enable the students to pay their own expenses. The latest statistics are as follows; Christians, 278; children in Sunday-schools, 561; in day schools, 368. The missionaries preach as they have opportunity; they visit the people in their homes and receive visits from them; they teach the English Bible and do every thing in their power to win the Japanese to Christ.

8. It was not till 1886 that the Foreign Society sent its first representative to China. Dr. W. E. Macklin was chosen to begin the work. He selected Nankin as the center of operations. Soon after his arrival E. P. Hearnden and A. F. H. Saw went out from

England, and F. E. Meigs and E. T. Williams and their families joined him from America. The other places in which work is carried on are these: Shanghai, Wuhu, Chu Cheo, Lu-hoh, Tsungming, Wu Wei Cho, Yu Ho Tsz, Tung-cho, and Lu Cheo Fu. China has one hospital, two dispensaries, two school buildings and five homes. Over 10,000 patients are treated annually. The gospel is preached in hundreds of places beside those named. There are 109 converts, 100 children in the Sunday-schools, and 109 in the day schools. There are about forty boys in the college. These are being trained to teach and preach.

9. The society is preparing to open a mission in Africa. E. E. Faris and Dr. H. N. Biddle are now on their way to the Congo Free State. More than forty years ago the Disciples of Christ sent a man to Liberia. Twelve years ago a second effort was made to reach Africa with the gospel. The funds of the Society were so limited that it was thought expedient to proceed no further. It is believed that the present attempt will be crowned with success.

QUESTIONS.

When and where was the Foreign Society organized? What is its object? Who was its first presi-

dent? Who are its officers now? In what fields does it work? How many workers are there under its auspices? Where are they? How much money has been received from the first? How many converts have there been? Why does the Society do work in Europe? What has been done in England? Who went to Scandinavia for the Society? What has he accomplished? What men were sent to Turkey? Where do they live and work? What triumphs have they won? When and by whom was India entered? What do the workers do? What stations have been opened? How many converts are there? Who were the first missionaries to Japan? What has the Lord wrought through his servants? In what towns in China has the society its agents at work? Who have started for Africa? Where do they expect to locate?

CHAPTER XXV.

THE CHURCH EXTENSION FUND.

I. This fund dates from October, 1883. For five years the work of Church Extension was in the hands of a committee of the General Christian Missionary Convention. There being no corresponding secretary of this committee to get and keep the work before the people, and no day for special offerings, the receipts dwindled from \$3,000 the first year to \$937 the fourth.

2. In 1888 the present Board was elected with headquarters in Kansas City, Missouri. F. M. Rains served the committee as corresponding secretary for one year, and the Board for two years. G. W. Muckley succeeded him and is the corresponding secretary at the present time. All moneys should be sent to him. His address is No. 600 Waterworks Building, Kansas City, Missouri. The Board is made up of men who know the west thoroughly, and who have means of examining into the merits of every applicant. They loan money only to such mission churches as give the greatest promise for the future.

3. The Church Extension Fund is a *loan fund*. The money is put out in sums of from \$150 to \$1,000. The loans are to be returned to the Board in five equal installments, with four per cent. interest. The interest is charged to cover the expense of handling the money; it also acts as a stimulus to the church to pay what it has borrowed. A church is aided in the following way: District, state and national societies send out men to preach the gospel and to organize churches. If a church cannot build a house of worship without aid, the Board promises to loan them sufficient money to complete the work, after they have

done all in their power to buy a lot and to put up a building. While the building is in course of erection, the Board examines the abstract of title and a copy of the deed, and prepares all the legal papers. When the title is clear and the building finished, the money promised is paid over, all notes and mortgages having been properly executed.

4. The Board is now making about one loan a week. Three hundred and twenty churches have been helped since the beginning. Fifty-nine have paid back their loans in full; over \$73,000 have been received in returned loans and interest. The preparation of legal papers, the examination of titles, insurance policies and incorporation papers, together with taking care of all the notes, collecting principal and interest, take so much time and care that the Board was compelled to secure the services of a man all the time to take charge of this department of the work. He is the office secretary and treasurer. There are now two hundred and sixty loans out. These are in thirty-seven states and territories. There are three thousand eight hundred notes to look after. This is a banking institution or a building and loan association of the church with a

capital stock of nearly \$137,000. The stock is increasing constantly.

5. The object of Church Extension is not to pay old debts brought on by imprudence and mismanagement, but is for the purpose of aiding needy and meritorious people to build houses of worship in new fields. Churches helped by this fund become missionary churches and contribute to all missionary enterprises. This fund aids mission churches to get property early in the history of a new town, when lots are cheap. It is the duty of every Disciple of Christ to help plant the gospel in new and growing towns. There are twenty-four hundred of our churches without buildings. New churches are being organized every week. It will be seen that this board has a large work before it. At the present time the applications average one a day.

QUESTIONS.

When did the work of Church Extension begin? Who was the first corresponding secretary? Who was his successor? What is his address? Is the money loaned or given? What interest is charged? When does the board promise assistance? How much does it promise? When is the money paid over? How many loans are made in a year? How many churches have been helped from the first? What are

the duties of the treasurer and office secretary? How many loans are now outstanding? How much money is there in the fund? What is the aim of church extension? How many churches are without buildings? Are they asking for aid?

CHAPTER XXVI.

THE BOARD OF NEGRO EDUCATION AND EVANGELIZATION.

1. This Board was elected in 1890. For one year no one was found to serve as corresponding secretary. Though frequent appeals for funds were made through the press, only thirty-five dollars was contributed. After defraying all expenses, six dollars and ten cents were left in the treasury. That year, however, through the efforts of J. B. Lehman and Miss Anna Doyen, \$680.84 was raised for the Southern Christian Institute.

2. At the national convention held in Allegheny, in 1891, the Board was reorganized, and C. C. Smith was chosen corresponding secretary. He commenced work in January, 1892. At the same time he was chosen secretary of the Southern Christian Institute. At the convention of that year he reported for both

Boards. The election of Secretary Smith marks an epoch in the history of this work. His eloquent advocacy of the claims of the freedmen has broken down prejudice and has enlisted the sympathies of multitudes.

3. The Board of the Southern Christian Institute was reorganized, and four members of the Board of Negro Education and Evangelization were chosen members of this Board. It is necessary to have this separate Board of the Southern Christian Institute with three members from Mississippi, in order to keep the charter of the Southern Christian Institute inviolate; so that, while practically the work is all controlled by one Board, it is necessary to have the two Boards.

4. During the years that this Board has been in existence it has guided, fostered, and financially aided the work among the freedmen in different parts of the South. Three schools have been maintained. These are: The Southern Christian Institute, located at Edwards, Mississippi; the Christian Bible School, located at Louisville, Kentucky; the Lum Graded School, located at Mt. Willing, Alabama. These schools are doing good work, and all have bright prospects.

5. The Board has four evangelists in the

field. These are as follows: J. H. Rogers, in Florida; M. Powell, in Missouri; J. A. Collins, in Maryland; and William Alphin, in Kansas. These men are rendering their own people valuable service. They are planting churches in new fields, and strengthening and sustaining the work already established. Several boys and girls in Hiram College are being helped. They intend to go back as leaders and teachers of their own race as soon as they have completed their studies.

6. The benefits and blessings these schools and these workers confer upon their own race are too numerous and too great to be described. The results of the enterprise far exceed the hopes of the secretary and his associates and friends. New doors are being opened daily. The Board proposes to enter these as rapidly as the funds in the treasury will warrant.

QUESTIONS.

When did this work begin? How much money was raised the first year? Who was the first and only secretary? What other Board does he represent? Why are there two Boards? How many schools are supported by this Board? Where are they located? How many evangelists are employed? Where do they work? What do they do? In what college are boys

and girls helped? Has this work been prospered? Are there any signs of Divine approval? What is the purpose of the Board?

CHAPTER XXVII.

THE BOARD OF MINISTERIAL RELIEF.

1. The existence and success of this Board are very largely due to the wisdom and consecration of A. M. Atkinson. At the missionary convention held in Dallas in October, 1895, he delivered an address in which he set forth the needs, the spirit, the purpose and plan of the contemplated enterprise. Not only so; he gave one thousand dollars as the beginning of a National Ministerial Relief Fund. Recently he has added five thousand dollars. A Board consisting of F. M. Drake, W. S. Dickinson, J. P. Torbitt, F. E. Udell, Howard Cale, Amos Clifford, G. W. Snider, Simeon Frazier and A. M. Atkinson, was elected. Officers were chosen as follows: President, Howard Cale; vice president, W. S. Dickinson; treasurer, Amos Clifford; recording secretary, Simeon Frazier; corresponding secretary, A. M. Atkinson. The principal office of the Board is in Indian-

apolis. The corresponding secretary's address is Wabash, Indiana. All the officials serve without pay.

2. The object of this Board is to make provision for the care of our old and disabled preachers and those dependent on them, the widows of deceased preachers, our missionaries in this and foreign fields who, through misfortune, may need a helping hand. The motto is, "Ministering to the necessities of saints." If it is Christlike to bear one another's burdens, this attempt on a national scale to relieve the distress of veterans who bore the heat and the burden of the day, must commend itself to the hearts of all Christian people.

3. The Board has adopted the permanent endowment plan. Of the moneys donated seventy-five per cent. is invested in well-chosen interest-bearing securities. The remainder is available for use as it may be needed. The interest on the endowment will be used for relief purposes. The permanent fund may be increased by persons who may direct that their gifts shall be so invested. Governor Drake gave \$1,000 as a loan fund. This is all invested; only the interest can be used. Others have given in the same way.

4. The receipts for the first year amounted

to \$5,840.45. The sums paid out in relief aggregate \$1,144.70. With this amount fifty-six worthy and needy persons have been ministered to. Of these seventeen were preachers and their wives, and seven were widows of preachers. The beneficiaries did not complain; far from it; they suffered in silence. The secretary found them out; they did not apply to him for aid. God wishes the co-operation of those whom he has blessed with a superabundance, that the righteous may not be forsaken and that his children may not beg for bread.

QUESTIONS.

To whom is the credit of the existence of the Board of Ministerial Relief due? What did he do to start the work? Who constitute the Board? Who are the officers? Where is the principal place of business? What is the object of this Board? How are all moneys given used? How much was given the first year? How much was used in relief? How many were assisted? Is there any pressing need for such a fund? Does the Lord want his people to minister to the necessities of saints?

CHAPTER XXVIII.

MEDICAL MISSIONS.

I. Our Lord was the first and greatest medical missionary. He went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. The report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.¹ One evening they brought unto him many possessed with demons; and he cast out the spirits with a word, and healed all that were sick; that it might be fulfilled which was spoken by Isaiah the prophet saying: Himself took our infirmities, and bare our diseases.² On his next circuit he preached the gospel of the kingdom, and healed all manner of disease and all manner of sickness.³ On another occasion a great multitude of his disciples, and a great number of people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, came to hear him; and to be healed of their diseases; and they that were troubled with unclean spirits

1. Matt. iv: 23, 24. 2. Matt. viii: 16, 17. 3. Matt. ix: 35.

were healed. And all the multitude sought to touch him: for power came forth from him, and healed them all.⁴ When John sent to inquire, Art thou he that cometh, or look we for another? he said: "Go your way and tell John the things which ye do hear and see; the blind receive their sight, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."⁵ Two-thirds of all his miracles were miracles of healing.

2. Before he sent out the twelve disciples, he gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. He said to them: "As ye go, preach, saying, 'The kingdom of heaven is at hand,' Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give."⁶ To the lame beggar Peter said: "In the name of Jesus Christ of Nazareth; walk." At once his feet and ankle-bones received strength, and he entered the temple, walking, and leaping, and praising God.⁷ In Jerusalem they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow

4. Luke vi: 17-19. 5. Matt. xi: 2-5. 6. Matt. x: 1, 7, 8. 7. Acts iii: 6-8.

some of them. Multitudes from the cities round about came, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.⁸ While Paul was in Ephesus God wrought special miracles by his hands: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.⁹ God bore witness to his apostles, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.

3. Medical missions in modern times began in 1841. There are now five societies exclusively devoted to this department of missionary work. Nearly all the societies have some medical workers in the field. Before the year 1861 there were not more than twenty physicians in heathen lands; now there are 359, and 74 of these are women. The need is yet very great. New York City has 3,500 physicians, or one for every five hundred people. In the heathen world there is one for three millions. Dr. Kerr has a training school in Canton. He has sent out one hundred Chinese physicians to work among their own people. The Syrian Protestant College in

8. Acts v: 15, 16. 9. Acts xix: 12.

Beirut has trained a large number. The Dufferin Fund is not a missionary enterprise, but it is an offshoot of missions in India. There are connected with this fund sixty-five hospitals and dispensaries. In these a million patients are treated annually. There are 243 students in medical colleges and in training classes.

4. Medical missions unlock closed doors and dispose men and women to hear the gospel. It was said of Dr. Peter Parker that he opened China at the point of the lancet. Before public preaching was allowed, he opened a hospital in Canton. Dr. Happer succeeded him. It was on account of his medical skill that he was allowed to remain in that city. Li Hung Chang sent for Drs. McKenzie and Howard, when Lady Li was at the gates of the grave. Their treatment, with the blessing of God, restored her. In his gratitude he built a dispensary and furnished the drugs. Lady Li built a hospital for women and children and placed it in charge of Dr. Howard. Dr. Macklin tells us that when he went to Nankin the people were disposed to drive him away. When the hospital was finished they hung up scrolls and banners and made a feast and donated a handsome sum to defray expenses. In Korea and

Persia and Africa prejudice has been conquered and people have been won to the faith by the medical work of the missions. Dr. Grant tells how the people attempted to kiss his feet and even his shoes at the door, and how they thanked God that he could not refuse medicine to a Moslem. A Kurdish chief threatened to take Dr. Cochran's life. He became blind and had to go to the Christian doctor for help. His hate vanished, and he was willing to learn of Christ. Two evangelists sought to enter Cashmere. The people did not want them and chased them out of the valley. A physician was sent and the door was opened for the gospel. Dr. Post has healed thousands. Patients come from far and near. They kiss his shadow, and bow at his feet. They listen to the preaching and join in the songs.

5. Medical missionaries relieve pain and cure the sick. The non-Christian peoples know almost nothing about disease or medicine. In the east, we are told, a sick person is an object of loathing and terror. He is put in an outhouse, is poorly fed and rarely visited. Sometimes the medicine-men beat him to drive out the demon, or they place him before a roasting fire till his skin is blistered, and then throw him into cold water. They resort to charms and

idolatrous rites; they beat gongs, blow horns, and explode fire-crackers. Sometimes they cut the aching place open to let the pain out. Dr. Macklin was visited by a man whose arm was out of joint. He had gone to every Chinese physician in Nankin and to no purpose. They wrote prescriptions, burnt the paper, mixed the ashes with water, and gave him the water to drink. Medicines are made of snakes, centipedes, scorpions, toads, bones, maggots, lizards, and other articles of equal efficacy. If the treatment fails, it is owing to some demerit in the patient or the physician. Some people said to a missionary: "We have been healed by your medicine, and now we propose to accept your God."

6. The medical work is auxiliary to the evangelistic. Preaching the gospel is the main thing. In every hospital and dispensary the scriptures are read and expounded. The patients are urged to accept Christ as their Savior and Lord. Dr. Kerr has treated a million people in Canton. They came from all parts of the Empire. A thousand towns and villages are represented in the hospital in Amoy. Dr. Christie of Mookden says: "Patients come to us from all parts of the province; many not only learn the message of salvation for them-

selves, but carry it to the remote villages and hamlets." Patients come to Beirut from Bagdad, Turkestan, from the Great Sahara, from the head waters of the Tigris and Euphrates, from the villages in the Lebanon, from Cyprus and Asia Minor. Ten thousand are treated annually in the Memorial hospital in Nankin. Dr. Mackay in Formosa went about with his forceps in one hand and the Bible in the other. He extracted 21,000 teeth while preaching Christ on that island. Everything is made to contribute to the furtherance of the gospel.

QUESTIONS.

Who was the greatest medical missionary? Name some of the cures wrought by him? How far did his fame extend? What message did he send to John? What charge did he give to the twelve disciples? What cures did they work? How was God's power manifested? How many medical missionaries are there now in the field? Is the supply equal to the need? What is the effect of medical missions? Give some details? Do the non-Christians know much about disease and the proper treatment of disease? Give illustrations of their ignorance? What is the principal thing in missions? Why?

CHAPTER XXIX.

WOMEN AND MISSIONS.

1. Organized missionary work, as promoted by American women, began in 1861 with the Mission Society in New York City. This society was made up of members from six religious bodies, and lasted seven years. There are now seventy-five missionary societies representing the women of Christendom. These societies support 2,700 unmarried women, the wives of some missionaries, and some men. They receive and disburse about \$2,000,000 a year. Most of these societies are auxiliary to other and older societies; a few are absolutely independent. While there are slight differences as respects organization and methods of work, the aim of all the societies is the same. They seek to disseminate information, to gather money, and to send out and support workers. They aim to give every Christian woman at home a share in the evangelization of the world, and to carry the gospel where, without women, it could not be efficiently carried. In their regular meetings they have informed themselves as to the teaching of the scriptures, and as to the condition of people in all parts of the world. They have learned to write, and speak

and pray, and conduct meetings in public. Years ago one minister insisted on being present at all the meetings of the women in his church. He said he did not know what these women would pray for, if they were left to themselves. No one has any fears on that score now.

2. The wives of the missionaries are as useful as their husbands. They help in a thousand ways. They visit the people in their homes, teach in the day and Sunday-schools, and assist in all the services. A Christian home is an object lesson to non-Christian peoples. It is one of the best of all evangelizing agencies. One can not think of Robert Moffat without at the same time thinking of Mary, or of Judson without thinking of the noble women who were associated with him in the work. As Bible readers, as teachers, as nurses and as medical missionaries, women are doing very much. Miss Whately spent thirty years in Egypt. She supported herself and her assistants for years. She trained many girls for lives of usefulness. Miss Agnew educated three generations in Ceylon. She was spoken of as the mother of a thousand daughters. Miss Bessie Mangan opened a medical work in Jaffa. She put her fortune and her life

into that splendid enterprise. Women are in all parts of the world serving as missionaries. There is no climate so deadly; there is no tribe so hostile to the gospel and its agents; there is no people so savage and degraded; there is no filth so great, that they fear to enter and do their full duty towards the evangelization of the people. Strong men said that women could not work in Hawaii, but they did and acted the part of heroines. In times of famine and plague and persecution they have shown their readiness to suffer and die for the Lord Jesus.

3. There is much work that only women can do. In some Pagan and in all Mohammedan lands, the women can not be reached by men. They do not attend public services as they do at home. On no account can a man enter a zenana or a harem. A male physician can not see the face nor feel the pulse of a woman. In some extreme cases a man has been called in to see a dying woman. She was behind a screen, and a slave put her hand through a slit in the screen, that he might make an examination. These women must be reached with the gospel. They do more than their husbands to support the temples and the priests. It is said that seven-eighths of the

\$400,000,000 annually given in China for idol worship is given by women. The same is true in other lands. To the female medical missionary all doors are open. A Hindu said to Dr. Clark: "What we dread is the presence of your Christian women, for they are winning our homes, and of your Christian physicians, for they are winning our hearts."

4. The degraded condition of women in heathen lands appeals to Christian women everywhere. "Doomed to an enforced inferiority, the life of a heathen woman is without an inspiring purpose, and, as a consequence, it sinks to a drudgery worse than the treadmill." Bainbridge states that there are 300,000,000 women living in the Buddhist hope of being born again a man, and not a toad or a snake; and 90,000,000 more in the most abject slavery of mind and body to their Hindu lords; and 80,000,000 more in Moslem harems, unloved, uncared for, but as tools of lust, and in the certainty of being supplanted when the charms of youth are gone. In India there are 20,000,000 widows; 400,000 of these are under nineteen years of age; 200,000 are under fourteen; and 78,000 are under nine. Formerly the widow was burned with the body of her husband. Her lot as a widow is so full of hard-

ship and anguish, that she regrets the change introduced by the English. Women in heathen lands are taught that they have no intellect and are incapable of receiving instruction; that they rank no higher than dogs and donkeys; and that it is only by becoming men that they can enter paradise and everlasting delight.

5. While women have been organized for missionary work for a few decades only, they have contributed to the triumph of the gospel from the beginning. It was to women that the honor of being the first to announce the fact the Savior was alive was given. Paul speaks of women who labored with him in the gospel, and whose names are in the book of life. The Christianization of France was in a large measure due to Clotilda; that of England to Bertha and Ethelburga; that of Russia to Olga; that of Poland to Dambroka. Women aided the work in Ireland and Germany and in other countries. Uhlhorn says: "As mothers who trained for the church its standard-bearers, as deaconesses in the service of mercy, as martyrs who vied with men for the immortal crown, serving everywhere, praying, toiling, enduring, women shared in the great conflict, and to them surely, in no small degree, is the victory due." Then, as now, the words of the prophet, were ful-

filled: "The Lord gave the word; the women that publish the tidings are a great host."

QUESTIONS.

When did women organize for missionary work? What are they doing now? What are their aims? How have women aided the work in the field? How have they manifested their heroism? What is there that only women can do? What is the condition of women in non-Christian lands? Have women contributed to the triumph of the gospel from the first? What did they do in the early church? What did they do in the Middle Ages?

CHAPTER XXX.

OPEN DOORS.

1. Almost the whole world is now open to the gospel. Thibet and Mecca are the only exceptions. A century ago most of the great non-Christian nations were closed. Then it was impossible for missionaries to enter them and preach and teach Christ. God has gone before his people and has broken in pieces the gates of brass. He has set before them open doors, and no power can shut them. The ends of the earth are neighbors now. No nation can live or die to itself.

2. China was closed against all strangers for centuries. She watched her ports and carefully excluded all Christian agents. It was a capital offence for a Chinese to teach a stranger the language of the country. Morrison was not allowed to preach. Other men spent years in the Straits Settlements preparing to enter when the gates would open. At the close of the first Opium War, in 1842, five cities were taken possession of in the name of the Lord. These cities were all south of the great river. The policy of the government was to keep all Europeans and Americans as far from Peking as possible. At the close of the second war, in 1860, other cities were opened. The truth is, the whole Empire can now be traversed from end to end by the messengers of the churches. Missionaries are in all the great cities of the Empire. They carry on their work in the light of day, and no one challenges their right to do so. They are in all the eighteen provinces, save one; they are in Manchuria and Mongolia; they have built homes and schools and churches in the capital, right under the shadow of the Forbidden City. Treaties provide that the gospel may be preached, and that the people may believe and obey it with impunity.

3. Japan threatened to behead any Christian who would invade her territory. Those who worked in the Dutch factories were required to convince the authorities every year that they were not Christians. They were called upon to trample a representation of Christ on the cross under foot. Rewards were offered to any who would inform on their kinsmen or neighbors. If any of the people were driven out to sea, they were not welcomed back. Japan wanted to live in absolute isolation. Devout men thought it would take five hundred years to break down that prejudice, and to open the gates of Japan to commerce and to the gospel. When the fullness of time was come, these gates opened as swiftly and as silently as the gates of the prison in Jerusalem opened to let the apostles out, that they might stand and speak in the temple to the people all the words of this life.

4. The East India Company was opposed to Christian effort of any kind. They were fearful that the presence and services of missionaries might stir up strife and cut down dividends. One edict says: "The missionaries must not preach to natives, nor allow native converts to do so." All religious publications were prohibited. Missionary efforts

were declared to be opposed to all sound reason and policy; they endangered the peace and security of the country. One of the directors said he would rather have a band of devils in India than a group of missionaries. Carey and Marshman and Ward lived in Serampore. They were on Danish soil and under the protection of the Danish flag. Judson was obliged to fly from the country. Rather than return home he went to Burma. India is now open to the gospel. Men and women are free to go where they please and evangelize the peoples. The servants of Christ have the same right to preach in India that they have to preach in the United States or England. The policy of the government is one of neutrality, but many of the ablest men in India have been earnest Christians and their sympathies have been with the missionaries in their work.

5. Africa was "a land of thick darkness, as darkness itself; a land of the shadow of death, without any order and where the light was as darkness." At the Cape and at the mouths of the great rivers cities were founded. Something was known of the coast, but almost nothing of the interior. The climate was supposed to be deadly. The people were

savages. Missionaries sought and found more congenial or more fruitful fields elsewhere. In recent years Africa has been explored so thoroughly that little remains to be discovered. The sources of the Nile and Congo are known. The unsalted inland seas have been accurately located. Adventurous spirits have gone up all the rivers as far as they are navigable. The European nations have divided this continent among themselves. The peoples are civil and teachable. There are no insuperable barriers in the way of the evangelization of Africa.

6. The republics of South and Central America are committed to religious toleration. The same is true of Mexico. Wherever Anglo-Saxon civilization or influence is dominant, the gospel has free course. In Siam and Korea and Persia men preach, and they are not molested. Turkey guaranteed religious liberty to her subjects, but Turkey has broken her covenants. The subject races can do as they please; the Moslems confess Christ at their peril. Turkish supremacy can not long endure. If it were not propped up by the European powers, who are jealous of one another, it would not last an hour. All around Thibet there are men and women studying the language and the customs of the people and pre-

paring themselves for effective service when the walls of this modern Jericho fall down. Speaking broadly, the whole earth is open to those who bear the message of salvation.

QUESTIONS.

What part of the world is open? What parts are closed? How was it a century ago? How did China feel towards strangers? When and how was China opened? What do the treaties provide for? How did Japan feel toward Christians? How did she want to live? Who thwarted her plan? And how? Why is India open? Was it always as it is now? What was the attitude of the East India Company? Can men and women go anywhere and preach? Is this right one that can be challenged? What was the condition of Africa a century ago? What was known then? What has happened since? What about South and Central America? What of Mexico? What of Siam, Korea, Persia? How does Turkey deal with Moslems? How with the subject races? What, then, is the present condition of the world as respects religious liberty?

CHAPTER XXXI.

PRAYER AND MISSIONS.

1. The early church lived in the atmosphere of prayer. After the ascension of our Lord and before the descent of the Spirit, the

disciples in Jerusalem continued steadfastly in prayer.¹ After Pentecost the believers continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers.² When Peter was kept in prison, prayer was made earnestly of the church unto God for him. When he was miraculously delivered out of the hand of Herod and from all the expectation of the Jews, and went to the house of one of the disciples, he found many gathered together praying.³ It was while Paul was praying in the temple that he fell into a trance and saw the Lord and heard him say: "Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me." When Paul would argue the question he put an end to all controversy by saying, "Depart: for I will send thee forth far hence unto the Gentiles."⁴

2. The work of missions was begun and carried on in prayer. Our Lord said to his disciples: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."⁵ In the prayer

1. Acts i: 14. 2. Acts ii: 42. 3. Acts xii: 5, 12. 4. Acts xxii: 17-21. 5. Matt. ix: 37, 38.

which he taught them he said: "Thy kingdom come. Thy will be done, as in heaven, so on earth." ⁶ Before they were to ask for any boon for themselves, they were to pray for the advancement of the kingdom. There is a Jewish proverb like this: "He prays not at all in whose prayers there is no mention of the kingdom of God." It was said of Cornelius that he was a man that "prayed to God alway." ⁷ It was to this prayerful spirit that an angel of God was sent to tell him to send to Joppa for Simon. Peter was praying on the house-top when the messenger of Cornelius drew near to the house. ⁸ On the housetop Peter's prejudices were dislodged, and he understood that the gospel was for all mankind. Times of earnest and continued prayer are times of great missionary activity. Times of coldness are times of indifference and inaction.

3. All successful missionaries are, pre-eminently, men of prayer. The apostles said: "We will continue steadfastly in prayer, and in the ministry of the word." They left others to serve tables. It was said of Paul even before his baptism: "Behold, he prayeth." It was his heart's desire and supplication to God that his countrymen might be

6. Matt. vi: 10. 7. Acts x: 2-16. 8. Acts x: 9, 10.

saved.⁹ He was willing to be anathema from Christ for their sake. All through his Epistles he pours out his soul to God in the fervor and passion of prayer for the people among whom he labored. What is true of Paul is true of every other effective missionary. Gossner sent out 144 missionaries and provided for their support. These workers gathered 30,000 converts. "He prayed up the walls of a hospital and the hearts of the nurses; he prayed missionary stations into being and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands." Louis Harms, in thirty one years, put 350 missionaries into the field. At the end of forty years these missionaries had led 13,000 heathens to Christ. The church of which Harms was minister built and manned a mission ship. Most of this flock were farmers; none were rich. Harms says: "I prayed fervently to the Lord, laid the matter in his hand, and as I rose up at midnight from my knees, I said in a voice that almost startled me in the quiet room: 'Forward now, in God's name.'" The money needed has always been provided. John Hunt's prayer was: "Lord, save Fiji." Livingstone's daily thought was this: "In all

9. Rom. x: 1.

thy ways acknowledge Him, and He shall direct thy paths." In his diaries he wrote: "Almighty Father, forgive the sins of the past year for thy Son's sake. Help me to work more profitably during this year. If I am to die this year, prepare me for it." "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee. Accept me and grant, oh gracious Father, that ere this year is done, I may finish my task." "Let not Satan prevail over me, oh! my good Lord Jesus." He died on his knees while praying for Africa.

4. The cause of missions is helped by prayer. Paul wrote to the Colossians: "Continue steadfastly in prayer, watching therein with thanksgiving, withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak."¹⁰ Writing to the Ephesians he uses similar language. He asks them to "pray on his behalf, that utterance might be given unto him in opening his mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak."¹¹ Writing to the Romans

10. Col. iv: 2-4. 11. Eph. vi: 18-20.

he beseeches them that they strive together with him in their prayers to God for him, that he might be delivered from disobedient men, and that his ministration which he had for Jerusalem might be acceptable to the saints.¹² No petition comes from the field more frequently than this: "Pray for us." Dr. Good-eil says: "Let it be known, too, that more, apparently, can be done now by prayer than in any other way. Whoever prays most, helps most."

5. Obstacles are taken out of the way in answer to prayer. Paul says to the Thessalonians: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all men have not faith."¹³ In Tahiti the first missionaries toiled for fourteen years, and saw no fruit. Some of the friends at home were disheartened. Others said they would sell the clothes from their backs before they would abandon that field. A season of special prayer was called for. As a result, letters of encouragement were sent. The ship that bore these letters met another ship that bore letters that told of great ingatherings, and that

12. Rom. xv: 30-32. 13. II. Thess. iii: 1, 2.

carried as part of her cargo the idols that had been surrendered by the converts. Mackay speaks of Bang-kah as the Gibraltar of heathenism in North Formosa. On his first visit he was jeered at and abused; he was pelted with mud and rotten eggs. The house he rented was pulled down and the foundations taken away. He was threatened and assaulted. Every hearer was boycotted. In his distress he called upon God, and his prayer was answered. Gradually a few became friendly. A substantial church was built. Before he left for home the head men asked him to sit in a sedan chair and be carried in honor through the streets. Eight bands of music took the lead; men and boys with banners followed; scores with squibs and fire-crackers set off after the manner of Chinese celebrations. Heathen and Christian cheered as he boarded the launch.

6. This help is within the reach of all. Some can not go out into the field; not many can give large amounts; but all can pray. We are exhorted to make supplications, prayers, intercessions, thanksgivings for all men; because God wills that all men should be saved.¹⁴ We should pray for the converts.

14. I. Tim. ii: 1, 2.

We have a precedent for this in the words: "To which end we also pray always for you, that our God may count you worthy of your calling and fulfill every desire of goodness and every work of faith with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."¹⁵ They have many temptations to meet and overcome. Their enemies are of their own household. Nothing is left undone to corrupt them and to lead them away from Christ. We should pray for them, that their love may abound yet more and more in knowledge and all discernment; so that they may approve the things that are excellent; that they may be sincere and void of offence unto the day of Christ, being filled with the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God.¹⁶

7. God has heard and answered the prayers of his people. It was not long after the Church of England began to pray for the spread of the gospel to the most distant parts of the habitable globe, that William Carey appeared on the scene. Soon after that group of young men at Williams College began to pray under the hay-

15. II. Thes. i: 11, 12. 16. Phil. i: 9-11.

stack, the American Board and the American Bible Society were born. In the year 1872 the Church Missionary Society prayed for more men to go out. That very year one hundred university men signified their desire to devote their lives to work in foreign fields. In answer to prayer \$675,000 was paid in to relieve that same Society of debt, and \$750,000 more for the extension of its work. The China Inland Mission prayed for one hundred men, and they were given. A few large sums were asked for to pay their traveling expenses and to support them, and they were forthcoming. God honors them that honor Him with their confidence. It is now as it was in the ancient days. The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.¹⁷ John Foster said: "When I shall see Christians all over the world resolved to prove what shall be the efficiency of prayer for the conversion of the

17. James v: 16-18.

world, I shall begin to think that the millennium is at the door.”

QUESTIONS.

What evidences are there that the early church was given to prayer? What did our Lord say about the harvest? For what were the disciples to pray? What connection is there between prayer and missions? What are successful missionaries specially noted for? What about Paul? Gossner? Harms? Livingstone? How may prayer aid missions? What obstacles may be taken out of the way? How has God answered prayer in Tahiti? In Formosa? Who can help in this way? For whom should prayer be made? How has God honored those that put their trust in him?

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